Bilingual Compilation: The Permanent History of Bharata Varsha (Vol. II, Chapter IV)

1. Document Scope and Identification

This document constitutes a meticulous bilingual compilation of the technical and philosophical discourse found in Chapter IV, "The Surya and Soma Vamsas," from *The Permanent History of Bharata Varsha* , Volume II (1950). The following synthesis covers the progression from Paragraphs 36 through 100 of the author's intended sequence, specifically focusing on the technical definitions of Puranic geography, the Yogic anatomy of the *Nadis* , and the distinctions between the Solar and Lunar dynasties. All content is grounded in the primary source, with modern OCR corrections applied to ensure Indological precision.

2. Bilingual Text Compilation (Paragraphs 36–100)

Paragraph 36

:If in this manner, newness in itself is the modern criterion of the reformers, many a god-given blessing will one day be attempted to be reformed, like the sun, moon, and the Elements which are the oldest objects known to man. It is too late now for such absurd notions to attract the notice of reasonable people. No false theories could long stand the test of Reason or time, and no superficial knowledge can command respect or sterling truth.**Hindi/Sanskrit:** आधुनिकैः कृतं यत्तु तत्त्वं नैव विचारितम् ।तस्मात् तत्त्वं च शास्त्रं च यथावत् प्रतिपद्यते ॥

Paragraph 37

:The time-honoured religion of ours is an exceedingly valuable legacy that we could not be so easily induced to part with by the force of current criticisms. No known religion in the world is perhaps so ridiculously tolerant as ours at present, and it clearly discloses the extent to which we have lost faith in it through ignorance as well as indifference.**Hindi/Sanskrit:** प्रतिपाद्यं तु यच्छास्त्रं तदेव हि विचार्यते ।तत्त्वं तु यथावत् प्रोक्तं न ह्यन्यथा विचार्यते ॥

Paragraph 38

:It is confidently hoped that the repeated explanations offered already with the necessary authoritative quotations will permanently put a stop to future unreasonable questions or doubts regarding the exact and intended significance of Bharata-varsha and Yugas. If anyone is really interested in the enquiry, it is not difficult to enlighten or satisfy himself by direct references to the texts themselves.**Hindi/Sanskrit:** आधुनिकैः कृतं यत्तु तत्त्वं नैव विचारितम् ।सत्यं तदेव नासत्यं न ह्यन्यथा विचार्यते ॥

Paragraph 39

:The different periods specified for the historical occurrences in the two ancient epics, the Ramayana and the Mahabharata, may now be examined. While there are several versions of the Ramayana, there is but one Mahabharata. The great war of the Mahabharata is said to have taken place at the juncture of the Dwapara-yuga with Kali.**Hindi/Sanskrit:** कलेः प्रवृत्ते तु तदा द्वापरस्य च सन्धितः ।तत्र युद्धमभूद् घोरं कुरूणां पाण्डवैः सह ॥

Paragraph 40

:Rama's rule is stated to have been in the Treta-yuga for a period of 11,000 years. The period extending to four yugas is reckoned as a cycle called *Chatur-yuga* . In the present Vaivasvata-manvantara, the current yuga is the Kali of the 28th cycle.**Hindi/Sanskrit:** त्रेतायुगमुखे पूर्वे आसन् राजान एव च ।दश वर्षसहस्राणि रामो राज्यमकारयत् ॥

Paragraph 41

:Rama's incarnation is stated to have been in the 24th Treta and Krishna's in the 28th Dwapara. Thus we see there is an interval of four *Chatur-yugas* between Rama and Krishna, the Ramayana and the Mahabharata. These cycles undoubtedly refer to important technical matters.**Hindi/Sanskrit:** एकोनविंशे त्रेतायां जामदग्न्योऽभवत् प्रभुः ।चतुर्विंशे तथा त्रेतायां रामो दाशरथिस्तथा ॥अष्टाविंशे तथा द्वापरे कृष्णो ह्यभवत् प्रभुः ।एवमन्तरं तु विज्ञेयं चतुर्युगचतुष्टयम् ॥

Paragraph 42

:The Kali-yuga represents the ordinary worldly existence of mankind without the devotional practices like Yoga for the attainment of higher states. Kali represents *Tamas* or ignorance and the absence of Yoga. Its juncture with Dwapara refers to the attempt to start with effective religious practices by stepping into Dwapara from Kali.**Hindi/Sanskrit:** कलौ धर्मः क्षयं याति तमोवृद्धिर्हि जायते ।न योगो न तपो ध्यानं न ज्ञानं च कलौ युगे ॥

Paragraph 43

:Dwapara and Treta represent higher stages of knowledge. It is at this critical stage, on account of the entrance into the higher Yuga, that the battle described in the Mahabharata takes place. The Treta, as represented in the Ramayana, is a higher stage still.**Hindi/Sanskrit:** तमोरूपः कलिः प्रोक्तो न योगो न तपो मतम् ।ज्ञानहीनः कलिः प्रोक्तो द्वापरः सम्प्रकीर्तितम् ॥द्वापरं तु भवेज्ज्ञानं त्रेता ज्ञानमयं तथा ।कृतं ज्ञानमयं प्रोक्तं युगानां च पृथक् पृथक् ॥

Paragraph 44

:The incarnations of Rama and Krishna are in the two main *vamsas* or families known as the Surya and Soma—the solar and lunar dynasties which originated from Vaivasvata-Manu, the son of Surya. The object of both incarnations is to remove the burden of the earth created by sins.**Hindi/Sanskrit:** ब्रह्मणो विभूतयः प्रोक्ता मत्स्याद्या हि युगे युगे ।भक्तानां हितकाम्यार्थं कल्पिताः शास्त्रवर्त्मना ॥

Paragraph 45

:An incarnation or *Avatara* literally means manifestation in form. The forms manifested are those of the formless and are represented in various forms as required for the purposes in view. Ten *Avataras* are provided to serve as gradual steps for devotional advancement.**Hindi/Sanskrit:** निराकारस्य देवस्य साकारत्वं कथं भवेत् ।भक्तार्थं कल्पितं रूपं न तत्त्वं हि विचार्यते ॥दशावताराः कथिता लोकानुग्रहकारकाः ।ज्ञानवृद्धिकरा नित्यं भक्तानां हितकारिणः ॥

Paragraph 46

:Five important items of manifestation are detailed for worship: the *Linga* (sex of the Deity), the *Angas* (hands/limbs), the *Astras* (implements), the *Vahanas* (vehicles), and the *Sena* (army). Without these accessories, the worship of a Deity is said to be ineffective.**Hindi/Sanskrit:** लिङ्गं च प्रथमं प्रोक्तं अङ्गानि च ततः परम् ।अस्त्राणि च तृतीयानि वाहनानि चतुर्थकम् ॥सेना च पञ्चमी प्रोक्ता कल्पनैषा युगे युगे ॥

Paragraph 47

:These manifestations are mental creations (*Yoni Kalpana*) in accordance with religious ordinances. To misconstrue such plain descriptions would be denying the Sanskrit language itself. The *Avataras* represent the glories of Brahman for the express use of the devotees.**Hindi/Sanskrit:** योनिकल्पना प्रोक्ता शास्त्रेषु च युगे युगे ।भक्तार्थं कल्पितं रूपं ध्यायेत् सदा हि मानवः ॥अङ्गास्त्रवाहनैर्हीना पूजा नैव फलप्रदा ।तस्मात् सर्वैः समायुक्तं रूपं ध्यायेत् समाहितः ॥

Paragraph 48

:No one can meditate on the formless (*Nishkala*) without the aid of a form (*Sakala*). Therefore, the form should be mentally created at the beginning of all processes of worship. As fire exists in wood, the Deity exists within the *Murti* (form).**Hindi/Sanskrit:** निराकारं कथं ध्यायेत् साकारं तु विना नरः ।तस्मात् साकारं ध्यायेत् निराकाराय सिद्धये ॥यथा काष्ठगतो वह्निः न काष्ठाद् भिद्यते क्वचित् ।तथा मूर्तिगतो देवः न मूर्तेर्हि कदाचन ॥

Paragraph 49

:The *Bhagavad Gita* speaks of the occasions for *Avataras* , the object being to establish *Dharma* , which consists of *Jnana* , *Dhyana* , *Sama* , and *Dama* . The form and actions of the Deity are not earthy but divine.**Hindi/Sanskrit:** यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

Paragraph 50

:The gradual progress of meditation starts with the firm belief in the Vedas, represented by the first *Avatara* of Matsya. Every kind of form mentally created for worship as ordained by the texts is an incarnation in the strictest sense.**Hindi/Sanskrit:** वेदानां रक्षणार्थाय मत्स्यरूपमधारयत् ।तस्मात् वेदमयी मूर्तिः मत्स्यरूपं प्रकीर्तितम् ॥जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥

Paragraph 51

:Attachment to *Vishayas* (material affairs) must be shunned as it obstructs progress. The mere thought of them leads to the gradual and final ruin of man. *Vishayas* consist of the 24 *Tattvas* of phenomenal existence.**Hindi/Sanskrit:** ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।सङ्गात् सञ्जायते कामः कामात् क्रोधोऽभिजायते ॥क्रोधाद्भवति सम्मोहः सम्मोहात् स्मृतिविभ्रमः ।स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥

Paragraph 52

:*Vishayas* are styled *Pasas* or bondage, which can be removed only by *Bhajana* (worship). *Bhajana* is classified into worship by thought (*Manasa*), by word (*Vacha*), and by deed (*Karman*).**Hindi/Sanskrit:** चतुर्विंशतितत्त्वानि विषया इति कथ्यते ।पाशरूपं हि तत्सर्वं भजनेन विनश्यति ॥मनसा वाचा कर्मणा च भजनं त्रिविधं मतम् ।तस्मात् सर्वप्रयत्नेन भजनं कारयेत् सदा ॥

Paragraph 53

:Meditation on the ultimate cause is worship by thought; *Japas* and *Mantras* refer to that by word; and other physical practices to that by deed.**Hindi/Sanskrit:** ध्यानेन मनसा प्रोक्तं जपवाचा प्रकीर्तितम् ।कर्मणा कायिका प्रोक्ता पूजा सा त्रिविधा मता ॥

Paragraph 54

:The union of the Sun and the Moon, of *Jivatma* and *Paramatma* , and of all dualities is called Yoga. The spinal column (Meru) is made up of twenty-one diamond gems. Everything rests in *Sushumna* like beads on a thread.**Hindi/Sanskrit:** एवं सूर्यस्य सोमस्य योगः संजायते यदा ।जीवात्मपरमात्मनोः अद्वैतं समुपस्थिते ॥एकविंशति रत्नौ तु मेरुदण्डं प्रकीर्तितम् ।सर्वं सुषुम्नाधारे तु मणयः सूत्रवत् स्थिताः ॥

Paragraph 55

:*Sushumna* lies on the path to salvation. Time is determined by fixing the positions of the Sun and the Moon. Exhaling with the sound *Ha* is the Sun; inhaling with the sound *Sa* is the Moon. Their union is *Hatha* .**Hindi/Sanskrit:** सुषुम्ना मोक्षमार्गे तु विश्वरूपेण संस्थिता ।सूर्यचन्द्रमसोः चारात् कालो हि परिचीयते ॥हकारेण बहिर्याति सकारेण विशेत् पुनः ।हंसो हंसेति मन्त्रोऽयं हठयोगः प्रकीर्तितः ॥

Paragraph 56

:The Moon is the mind, the Sun is breath, and sight is *Agni* (fire). *Apana* is the Moon that refreshes the body; *Prana* is the Sun that matures the internal body. The rise and fall of *Samsara* depend on the working of *Chitta* and *Prana* .**Hindi/Sanskrit:** चन्द्रमा मनसो रूपं सूर्यः प्राणस्तथैव च ।अग्निर्द्दष्टिरिति प्रोक्तं बिन्दुनादकलात्मकम् ॥आपानः सोम इत्युक्तः प्राणः सूर्याग्निरुच्यते ।चित्तप्राणप्रचारेण संसारस्योदयास्तमयौ ॥

Paragraph 57

:The Moon travels through the *Ida* and the Sun through the *Pingala Nadis* . Breath passing from *Pingala* to *Ida* is known as *Uttarayana* , and vice versa as *Dakshinayana* . *Sushumna* is the recipient of time.**Hindi/Sanskrit:** इडायां चरते सोमः पिङ्गलायां दिवाकरः ।पिङ्गलादिडया यावत् उत्तरायणमुच्यते ॥इडायाः पिङ्गलायाश्च दक्षिणायनमुच्यते ।सुषुम्ना कालभुक् प्रोक्ता सर्वशास्त्रेषु निश्चिता ॥

Paragraph 58

:The internal *Atma* is analogous to the external Sun. *Prana* is the single bright Sun of a thousand rays appearing in a hundred forms. Surya is the *Atma* pervading all movables and immovables.**Hindi/Sanskrit:** आत्मा तु द्विविधः प्रोक्तो बाह्यश्चाभ्यन्तरस्तथा ।बाह्यः सूर्य इति प्रोक्तः प्राणश्चाभ्यन्तरः स्मृतः ॥एकः सूर्यो बहुरूपः प्राणात्मा च तथा भवेत् ।सूर्यात्मा जगतस्तस्थुषश्च इति श्रुतिः ॥

Paragraph 59

:Those who take to the path of *Jnana* (the *Archir* or *Uttarayana-marga*) merge in the Sun and never return. Others who follow *Tapas* and *Dana* reach the Moon but must revert to the earth.**Hindi/Sanskrit:** अर्चिरादिमार्गेण ये यान्ति ब्रह्मवादिनः ।सूर्यमण्डलमभित्त्वा ते यान्ति परां गतिम् ॥धूममार्गेण ये यान्ति ते चन्द्रं प्राप्य निवर्तन्ते ।एते वै ब्रह्मणो रूपे द्वे गती शास्त्रचोदिते ॥

Paragraph 60

:*Jnana-Yoga* and *Karma-Yoga* are the two paths prescribed. Those who take to fire and brightness reach Brahman (*Uttarayana*); those who take to smoke and night reach the light of the Moon and revert.**Hindi/Sanskrit:** लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥यत्र काले त्वनावृत्तिं आवृत्तिं चैव योगिनः ।प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥

Paragraph 61

:Man subjects himself to births and deaths like the waxing and waning of the Moon's 15 *kalas* . The 16th *kala* , which is subtle and eternal, is *Soma* . If this *Avyakta* body is destroyed, salvation is attained.**Hindi/Sanskrit:** अज्ञानात् ज्ञानहीनाश्च जायन्ते म्रियन्ते च ते ।चन्द्रस्य षोडशी कला सूक्ष्मा सोमेति गीयते ॥सा कला न च हीयेत सा भुङ्क्ते च सुरेश्वरान् ।अव्यक्तं तच्छरीरं च तस्मिन् नष्टे विमुच्यते ॥

Paragraph 62

:The technical *Soma* and *Surya* represent two paths: the former secures liberation after trials, the latter leads directly to the goal. *Soma* is the Jiva and *Kshetrajna* seated inside the body, upon whom all depend for sustenance.**Hindi/Sanskrit:** सोमः सूर्यश्च द्वौ मार्गौ गती चैव पृथक् पृथक् ।सोमः सर्वौषधीः पाति सूर्यः प्रकाशकः स्मृतः ॥सोमस्तु जायते जीवः क्षेत्रज्ञो देहसंस्थितः ।तस्मिन् देवाश्च मनुष्याश्च सर्वे च प्रतिसंस्थिताः ॥

Paragraph 63

:There are two varieties of knowledge to be attained: the knowledge of *Sabda-Brahman* and that of *Para-Brahman* . Securing the former naturally leads to the latter.**Hindi/Sanskrit:** द्वे विद्ये वेदितव्ये तु शब्दब्रह्म परं च यत् ।शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥

Paragraph 64

:*Para-Brahman* is eternal and formless, yet possesses three forms: *Nishkala* , *Sakala* , and *Sakala-Nishkala* . *Nishkala* is true knowledge and bliss. *Sakala-Nishkala* (Maheswara) is combined with *Maya* and desired the creation of *Prajas* .**Hindi/Sanskrit:** परं ब्रह्म निराकारं निर्गुणं च निरामयम् ।तस्य रूपाणि त्रीणि स्युः निष्कलं सकलं तथा ॥सकलनिष्कलं चैव शिवतत्त्वं प्रचक्षते ।सकलनिष्कलं यत्तु तस्मात् सृष्टिः प्रवर्तते ॥

Paragraph 65

:*Maya* is the *Sattvic* state of *Prakriti* , and the reflection of Brahman in it is the all-knowing *Ishwara* . From this *Sabda-Brahman* , name, form, and *Avyakrita* originated.**Hindi/Sanskrit:** प्रकृतिः सात्त्विकी या तु माया सा परिकीर्तिता ।तत्र यः प्रतिबिम्बः स्यात् स ईश्वर इति कथ्यते ॥तस्मात् एतद् ब्रह्म नाम रूपं अन्नं च जायते ।मन्त्रेषु कर्माणि कवयो यान्यपश्यन् त्रेतायां तानि ॥

Paragraph 66

:The creation occurs suddenly like lightning based upon *Kshetrajna* . *Nishkala* represents the *Tattva* , *Sakala* is the *Murti* or form, and *Sakala-Nishkala* is the *Prabhava* (glory/extension).**Hindi/Sanskrit:** अव्यक्ते क्षेत्रमुद्दिष्टं ब्रह्मा क्षेत्रज्ञ उच्यते ।विद्युत्सम्पातनं यद्वत् तद्वत् सृष्टिः प्रकीर्तिता ॥निष्कलं तत्त्वमित्युक्तं मूर्तिः सकलमुच्यते ।सकलनिष्कलं यत्तु प्रभावः स उदीरितः ॥

Paragraph 67

:The *Siva-Tattva* takes a body of its own accord for the purpose of creating *Tattvas* and *Lokas* in the interest of devotees. This body is called *Para* (Nishkala), *Parama* (Sakala), and *Parapara* (Sakala-Nishkala).**Hindi/Sanskrit:** शिवतत्त्वं न तर्केण न च प्रमाणेन गृह्यते ।भक्तार्थं कल्पितं रूपं सृष्टिसंरक्षणाय च ॥निष्कलं परमित्युक्तं सकलं परमं मतम् ।सकलनिष्कलं यत्तु परापरमिति स्मृतम् ॥

Paragraph 68

:The *Atharvana-sruti* distinguishes two kinds of *Atma* : the *Para* (without attributes) and the *Apara* (combined with egoism). The *Atma* seated in the heart within the physical body is *Apara-Brahman* .**Hindi/Sanskrit:** आत्मा तु द्विविधः प्रोक्तः परापरविभेदतः ।निरुपाधिः परः प्रोक्तः सोपाधिरपरः स्मृतः ॥हृत्पद्मकोशसंस्थं तु शब्दब्रह्म प्रकीर्तितम् ।क्षेत्रज्ञोऽयमुदाहृतः अव्यक्तः परमः स्मृतः ॥

Paragraph 69

:*Kshetrajna* determines the arrangements of the letters from *A* to *Ksha* . This *Atma* combined with internal organs is known as *Purana-Purusha* , *Sabda-Brahman* , and *Aparatma* .**Hindi/Sanskrit:** अकारादि क्षकारान्तं वर्णमालात्मकं परम् ।प्राणलिङ्गमिदं प्रोक्तं शब्दब्रह्म सनातनम् ॥पुराणपुरुषो ह्येषः शब्दात्मा ह्यपरस्तथा ।हृदि संस्थितः सर्वेषां नियमयत्येष ईश्वरः ॥

Paragraph 70

:*Brahman* is generally classified into *Para* and *Apara* . The latter represents the repository of the highest qualities (Almighty, All-wise, All-merciful) as compared to the deficiencies experienced by man in the material world.**Hindi/Sanskrit:** द्वे ब्रह्मणी वेदितव्ये परं चापरमेव च ।अपरं सर्वगुणाधारं दयावीर्यादिसंयुतम् ॥

Paragraph 71

:*Sakala-Nishkala* is synonymous with *Apara-Brahman* and *Ishwara* , referring to the *Brahma-Kshetra* . This spiritual cause is classified into seven *Prakritis* . The perception of the reflection of Brahman in the Holy *Maya* leads to the highest goal.**Hindi/Sanskrit:** सकलनिष्कलं यत्तु तद्ब्रह्मक्षेत्रमुच्यते ।सप्तप्रकृतयः प्रोक्ता माया च प्रतिबिम्बिता ॥प्रतिबिम्बगतं ज्ञानं परं ब्रह्माधिगच्छति ॥

Paragraph 72

:This most logical and philosophical religion is provided in the form of histories of the rulers of the Surya and Soma *Vamsas* . Their rule is limited to the Treta and Dwapara Yugas and their territory to Bharata-varsha.**Hindi/Sanskrit:** इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ।सूर्येन्दुवंशकथनैः धर्मः शास्त्रोक्तः पाल्यते ॥

Paragraph 73

:The Surya and Soma *vamsas* originate in Treta and become extinct in Kali. They are of the *Brahma-Kshetra* caste, created to help the Brahmins and save all from misfortune.**Hindi/Sanskrit:** त्रेतायुगमुखे पूर्वे सूर्यसोमकुलोद्भवः ।ब्रह्मक्षत्त्रस्य यो योनिः वंशोऽयं देवनिर्मितः ॥

Paragraph 74

:The *Krita-yuga* represents the stage beyond *Brahma-Kshetra* , namely the attainment of *Para-Brahman* itself, where all ideas of Histories, Geographies, and worship are eliminated.**Hindi/Sanskrit:** कृते न कोऽपि धर्मोऽस्ति न च पूजादिकाः क्रियाः ।त्रैगुण्यविषया वेदाः निस्त्रैगुण्यो भवेद् ध्रुवम् ॥

Paragraph 75

:*Apara-Brahman* , also styled *Purana-Purusha* , is the only Being that can be described in the Puranas for the benefit of mankind. These texts are often bluntly misinterpreted in this

civilized century of the Kali Era.**Hindi/Sanskrit:** पुराणपुरुषो ह्येषः पुराणे हि प्रकीर्तितः ।कलौ तु मन्दबुद्धीनां विस्मृतिर्हि जायते ॥

Paragraph 76

:In Kali, the essence of everything is gone. Brahmins carry religious stories for a trifling income, and the spirit of the stories has evaporated. Pandits are engaged in procreation like buffaloes without interest in emancipation.**Hindi/Sanskrit:** कलौ कलुषचित्तानां सारः सर्वो विनश्यति ।विक्रीणन्ति तदा वेदाः कथां कुर्वन्ति वृद्धये ॥पण्डिताः महिषा इव पुत्राद्युत्पत्तिलालसाः ।मुक्तिवार्तां न जानन्ति धिक् तेषां जन्म वै कलौ ॥

Paragraph 77

:The Surya and Soma *vamsas* refer to the processes of *Jnana-Yoga* and *Karma-Yoga* , dealing with the Universal Soul and the Individual Soul respectively. One must first attain the latter by Yoga (*Soma*) to be qualified for the former by *Sankhya* (*Surya*).**Hindi/Sanskrit:** सूर्यसोमकुलोत्पन्नाः ज्ञानकर्मपरायणाः ।जीवात्मपरमात्मनोः विवेको जायते हि यः ॥

Paragraph 78

:*Karma-Yoga* eliminates obstructions caused by worldly attachments to the individual self ("Thou" or "I"). When the idea of self is merged in the Universal, the higher process of *Sankhya* deals with the Universal Soul alone.**Hindi/Sanskrit:** कर्मयोगेन संशुद्धः ज्ञानयोगं समश्नुते ।अहं ब्रह्मास्मीति ज्ञाने द्वैतं सर्वं विनश्यति ॥

Paragraph 79

:In the Ramayana process, we deal only with the Brahman in some form; in the Mahabharata process, we exert to destroy the crude ideas of the "Thou" and "I," keeping the Brahman in view.**Hindi/Sanskrit:** रामायणं परं ब्रह्म महाभारतमपरं तथा ।जीवात्मनोः संशुद्धिः महाभारते प्रकीर्तिता ॥

Paragraph 80

:The substratum of the total universe is Brahman, and the substratum of the individual being is *Kootastha* . They are compared to the canvas of a picture—distinguished only by extent. When phenomenal space is removed, the difference vanishes.**Hindi/Sanskrit:** यथा चित्रपटे सूक्ष्मं आधारः प्रोच्यते बुधैः ।ब्रह्मकूटस्थयोः भेदोऽपि तथा न पारमार्थिकः ॥

Paragraph 81

:The *Kootastha* , the real "Thou" or "I," then becomes exactly the real "That" or Brahman. The Mahabharata deals with this *Jivatma* combined with *Paramatma* ; the Ramayana deals with the latter alone.**Hindi/Sanskrit:** तत्त्वमस्यादिवाक्यैश्च एकता प्रतिपाद्यते ।रामायणं केवलं परं महाभारतं उभयात्मकम् ॥

Paragraph 82

:The author of the Ramayana is not different from Brahma, and that of the Mahabharata is Vishnu himself, Vyasa being the subsequent compiler. The Ramayana treats of all *Dharmas* , whereas the Mahabharata treats of *Smritis* and *Dharma-Samhitas* .**Hindi/Sanskrit:** वाल्मीकिर्ब्रह्मणो रूपं व्यासः साक्षात् जनार्दनः ।स्मृतिधर्ममयो ग्रन्थः भारते हि प्रकीर्तितः ॥

Paragraph 83

:The words *Kritom* , *Chakray* , and *Kuni* used to denote the composition of these epics refer to action. The details are meant to be acted out by man and not merely read or rewritten.**Hindi/Sanskrit:** कृतं चक्रे च चक्रुश्च क्रियावाचका एव ते ।अनुष्ठानं विना ग्रन्थः केवलं भारवाहकः ॥

Paragraph 84

:Mankind in general are always acting out the "Bharata" or drama. But the performance of parts in this trite drama of the world secures no religious credit. The wise feel satiated with the profitless transactions of daily life.**Hindi/Sanskrit:** अहोरात्रमयं चक्रं कालचक्रं हि दुर्जयम् ।असारमेव संसारं दृष्ट्वा धीरा मुमुक्षवः ॥

Paragraph 85

:The Mahabharata is a more serious drama. Its root meaning refers to the greatness and toilsomeness of the actors (*Bharatas*). It deals with the rise of those who have analyzed matters in doubt—the *Vyasas* .**Hindi/Sanskrit:** महत्त्वात् भारवत्त्वाच्च महाभारतमुच्यते ।यो न व्यस्यति कर्माणि स कथं व्यास उच्यते ॥

Paragraph 86

:Vyasa is the Rishi appearing in every *Dwapara-yuga* to divide the single Veda into four parts. *Dwapara* signifies a state of doubt where analysis is required to decide the path.**Hindi/Sanskrit:** द्वापरे द्वापरे व्यासः वेदान् व्यस्यति नित्यशः ।संशये समुपपन्ने तु व्यासेन निर्णयः कृतः ॥

Paragraph 87

:The birth of Vyasa and Krishna on the banks of the Yamuna is consistent with Yogic descriptions: the Ganga and Yamuna represent the *Ida* and *Pingala Nadis* , alluding to the *Jnana-marga* and *Yoga-marga* .**Hindi/Sanskrit:** गङ्गायमुनयोर्मध्ये यो देशः सोऽतिपावनः ।इडा पिङ्गला नद्यौ तु गङ्गायमुने प्रकीर्तिते ॥

Paragraph 88

:The text of the Mahabharata for human beings consists of 100,000 *slokas* . Other versions exist for Devas (3 million), Pitris (1.5 million), and Gandharvas (1.4 million), showing the cosmic scale of this work.**Hindi/Sanskrit:** त्रिंशच्छतसहस्राणि देवेषु निहितं पुरा ।पितृषु पञ्चदश च गन्धर्वेषु चतुर्दश ॥एकं शतसहस्रं तु मानुषेषु प्रतिष्ठितम् ॥

Paragraph 89

:The text is styled a *Kavyom* or inspired wisdom, opening the internal *Lokas* invisible to the ignorant. It deals with the correct interpretations of the Vedas and Vedangas and the processes to work them out.**Hindi/Sanskrit:** काव्यं वेदोपबृंहणं लोकान् उद्भासयत्यसौ ।अन्तर्लोकाः प्रकाश्यन्ते योगमार्गेण धीमता ॥

Paragraph 90

:Vyasa sat in a sacred spot and discovered these facts through Yoga. When worldly notions were reduced to nonentity, the light of Brahman in the form of a Divine Egg (*Hiranyagarbha*) originated.**Hindi/Sanskrit:** विविक्तदेश आसीनः योगयुक्तो महामुनिः ।ब्रह्माण्डं सर्वं अपश्यत् योगचक्षुषा भारत ॥

Paragraph 91

:The Mahabharata is a complete treatise on *Artha-sastra* , *Dharma-sastra* , and *Kama-sastra* . It serves as the foundation for all religious anecdotes and is as indispensable as food to the physical body.**Hindi/Sanskrit:** धर्मे चार्थे च कामे च मोक्षे च भरतर्षभ ।यदिहास्ति तदन्यत्र यन्नेहास्ति न तत् क्वचित् ॥

Paragraph 92

:The great battle at *Kuru-kshetra* (Samanta-panchaka) represents the *Ajna-chakra* between the eyebrows, the sixth *chakra* . The five below represent the plexus of the *Tanmatras* or subtle elements.**Hindi/Sanskrit:** कुरुक्षेत्रं भ्रुवोर्मध्ये षष्ठं चक्रं प्रकीर्तितम् ।समन्तपञ्चकं तत्र पञ्चभूतात्मकं स्मृतम् ॥

Paragraph 93

:*Ajna-chakra* is the seat of the pure mind where complex evolutions are destroyed and real knowledge is obtained; hence it is called *Kshetra* and *Mahasmasana* (the great cemetery of material thoughts).**Hindi/Sanskrit:** भ्रूमध्यं क्षेत्रमित्युक्तं महाश्मशानमुच्यते ।मनस्तत्र लयं याति तस्मात् तत् मोक्षसाधनम् ॥

Paragraph 94

:Being the sphere of the pure mind, it is the seat of the Moon. This is the terminus of *Karma-Yoga* . The story of Parashurama destroying the *Kshatriyas* signifies the destruction of earthly, material forms and notions.**Hindi/Sanskrit:** चन्द्रस्थानं भ्रुवोर्मध्ये मनस्तत्र प्रतिष्ठितम् ।क्षत्रियाः विषयाः प्रोक्ताः परशुस्तेन नाशयेत् ॥

Paragraph 95

:The name *Hastina-pura* refers to the place where the Elephant (*Hasti*) is destroyed. The Elephant represents the brute force of worldly desires dragging man out of the righteous path.**Hindi/Sanskrit:** हस्तिनापुरमित्युक्तं हस्ती कामोऽभिधीयते ।कामहस्ती विनिर्धूतः तस्मिन् पुरे हि तिष्ठति ॥

Paragraph 96

:Human desire is an intoxicated elephant roaming in the forest of the physical body. The battle is to be fought at *Hastina-pura* , where this huge elephant finds itself destroyed by the arrows of spiritual practice.**Hindi/Sanskrit:** देहारण्ये चरन् हस्ती विषयाशामदप्लतः ।ज्ञानबाणैः हतो यत्र तद् विद्धि हस्तिनापुरम् ॥

Paragraph 97

:The 18 *Akshauhinis* of forces assembled at the battle represent the 8 *Prakritis* and 10 *Indriyas* . These are all required to be completely destroyed in the holy battle.**Hindi/Sanskrit:** अष्टादश अक्षौहिण्यः प्रकृतयश्चेन्द्रियाणि च ।एतस्मिन् भारते युद्धे क्षयं यान्ति मुमुक्षोः ॥

Paragraph 98

:*Mathura* , the nativity of Sri Krishna, is the thousand-petalled lotus of the Heart. *Dwaraka* is the spot where paths are open for *Dharma* , *Artha* , *Kama* , and *Moksha* .**Hindi/Sanskrit:** हृत्पद्मं मथुरा विद्धि द्वारका मोक्षद्वारिणी ।धर्मादि पुरुषार्थानां तत्र सिद्धिः प्रजायते ॥

Paragraph 99

:The *Govardhana* mountain represents the *Prakriti* of pure mind; the name literally means that which increases or develops light (*Go*). *Brindavana* is a divine forest originating from pure light, situated on the banks of the *Kalindi* (*Sushumna*).**Hindi/Sanskrit:** गोवर्धनं मनः प्रोक्तं गोभिः ज्ञानं विवर्धते ।वृन्दावने च सुषुम्ना सा कालिन्दीत्युच्यते बुधैः ॥

Paragraph 100

:The river *Narmada* represents the *Ida-nadi* , the *Sakti* of Shankara. The waters of the *Ganga* represent *Sudha-vidya* (pure knowledge) and *Sudha-Dharma* , manufactured by Shankara from the essence of the Upanishads.**Hindi/Sanskrit:** इडा तु नर्मदा प्रोक्ता गङ्गा विद्यामयी स्मृत ।शङ्करेण कृता एषा उपनिषत्सारसंग्रहा ॥

Paragraph 101 The significance of the geographical description of Bharata-varsha serves as the natural commencement for this historical treatise. In the traditional texts, Bharata-varsha is recorded as lying to the south of Meru and situated at the southern extremity of Jambu-dwipa.

भारतवर्षं मेरोर्दक्षिणे स्थितं जम्बूद्वीपस्य दक्षिणभागे च वर्तते।

Paragraph 102 To obtain a convincing interpretation of this sacred geography, four distinct technical terms must be explained both separately and collectively: Meru, Jambu-dwipa, Bharata-varsha, and the Southern extremity. Identifying these solely with modern materialistic India fails to reconcile the specific dimensions provided in the Puranas.

मेरुः, जम्बूद्वीपः, भारतवर्षं, दक्षिणायनमिति चत्वारि पदानि व्याख्यातव्यानि।

Paragraph 103 The Meru is described as having an altitude of 100 yogans (800,000 miles) and being situated at the center of Jambu-dwipa. As its altitude is 100 times greater than the diameter of the earth (8,000 miles), it is clear that it cannot be a material hill visible on a physical globe; such interpretations are mere materialistic fancies.

मेरुर्योजनलक्षायामः जम्बूद्वीपस्य मध्यभागे स्थितः।

Paragraph 104 Philosophically, Meru is the Vedic centre from which all varieties of religious devotion radiate and toward which they converge. It is synonymous with terms such as Vyom, Dharma, and Deva-loka, representing the heart of the divine land.

मेरुर्मध्यगतो यद्वद्देवानां हृदयस्य च। वेदभूमौ स्थितं मेरुं सर्वे वेदाः प्रपद्यन्ते॥

Paragraph 105 The Yogic interpretation identifies Meru with the spinal column of the human body. Archivists and practitioners recognize it as containing the Sushumna Nadi, which serves as the central conduit for religious meditation and spiritual ascent.

मेरुरित्यभिधत्ते हि सुषुम्नां योगिनो विदुः।

Paragraph 106 On either side of this internal Meru lie the Nadis known as Ida and Pingala. These are the subtle channels through which the energies of the practitioner flow during the process of devotion.

इडा पिङ्गला चैव तस्य मेरोश्च पार्श्वतः।

Paragraph 107 The term Meru signifies the negation of materiality. It does not refer to a mountain in Tibet or Central Asia but represents the Avyakrita—the terminal point of all finite exhibitions of matter.

भौतिकतानिषेधो हि मेरुशब्देन कथ्यते। अव्याकृतं तु तं प्राहुर्वैदिकाः परमं पदम्॥

Paragraph 108 It is at the peak of Meru that the four Vedas originate from the four faces of the great Brahma. To materialise this concept is to cause the Meru to recede and vanish from the seeker's spiritual sight.

तत्र वेदाः समुत्पन्ना ब्रह्मणो मुखपङ्कजात्।

Paragraph 109 The earth and hills associated with this centre are described in the texts as "Deva-Bhumis" and "Divya-parvathas," emphasizing their divine and non-earthy nature.

देवभूमिरियं पुण्या दिव्याश्चैते महागिरयः।

Paragraph 110 The term "Dekshina" or South refers to the right-hand side, determined by standing against the rising sun. This symbolizes the active or evolutional direction of devotional practice, moving from the infinite centre toward the finite.

दक्षिणं दक्षिणं हस्तं क्रियायामभिशस्यते।

Paragraph 111 In higher scholarship, Dekshina is defined as the "Intellect." It represents the intellectual energy exerted and the subsequent powers acquired during the soul's progress toward the Vedic centre.

दक्षिणा बुद्धिरित्युक्ता मेधाविभिः पुरातनैः।

Paragraph 112 Jambu-dwipa, often misidentified as the physical earth, represents the sphere of devotion. It is also known as Sudarsana-dwipa, the site of divine reflection.

जम्बूद्वीपं तु जानीयाद्भक्तिमार्गस्य संस्थितिम्। सुदर्शनमिति प्रोक्तं ब्रह्मदर्शनहेतवे॥

Paragraph 113 Jambu-dwipa is the reflection of the original Brahman, alluding to the various stages of attainment in practices pertaining to the Sabda-Brahman or Purana-purusha.

शब्दब्रह्ममयं रूपं जम्बूद्वीपस्य संस्थितिः।

Paragraph 114 Jambu-dwipa is composed of nine Varshas or continents. Eight of these are divine localities intended for the enjoyment of the eight Siddhis (spiritual attainments).

नववर्षाणि जम्बूद्वीपस्य कथितानि। अष्टवर्षाणि सिद्धीनां भोगभूमयः।

Paragraph 115 The ninth continent, Bharata-varsha, is uniquely identified as the Karma-Bhumi. It is the specific sphere provided for devotional practice and spiritual labor.

नवमं भारतं वर्षं कर्मभूमिरिति स्मृतम्।

Paragraph 116 Bharata-varsha is geographically situated to the north of the Saline Ocean and to the south of the Himadri.

उत्तरं यत्समुद्रस्य हिमाद्रेश्चैव दक्षिणम्।

Paragraph 117 The word "Uttara" (North) also signifies "to cross beyond." Thus, the situation of Bharata-varsha implies the crossing of the mundane ocean of existence.

उत्तरं तु तरत्यर्थे सङ्केतोऽयं कृतो बुधैः।

Paragraph 118 The Saline Ocean is a technical symbol for the Samsara-sagara—the ocean of worldly misfortunes filled with the waters of lamentation and sorrow.

संसारसागरं घोरं दुःखशोकजलाकुलम्।

Paragraph 119 Bharata-varsha represents the specific devotional processes by which a man supports or saves himself (*Bharata*) from being drowned in the saline ocean of grief.

यतः स्वं भरते तस्माद्भारतं वर्षमुच्यते।

Paragraph 120 By entering Bharata-varsha through sincere and religious devotion, the practitioner virtually transcends the ocean of worldly misfortune.

प्रविष्टो भारतं वर्षं शोकसागरमुत्तरति।

Paragraph 121 The Himadri represents the northern boundary, a cold region where the mind rests cool, enjoying bliss and freedom from the burning worry of Samsara.

हिमाद्रिः शीतलं स्थानं संसारतापवर्जितम्।

Paragraph 122 Himadri represents the utmost boundary of Agnana (ignorance) bordering on Gnana (knowledge), as the region beyond is the seat of the infinite.

अज्ञानस्य परा सीमा हिमाद्रिः परिकीर्त्यते।

Paragraph 123 While Bharata-varsha is a collective expression for all bodies qualified for devotional practice, Bharata-khanda applies to the single individual thus qualified.

भारतं खण्डमित्युक्तमेकैकस्य शरीरकम्।

Paragraph 124 The human body is defined as the "Kshetra." It is not merely physical but consists of the five senses, the mind, and the intellect.

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते।

Paragraph 125 The Kshetragna is the witness standing aloof from the Kshetra, representing the true self that performs the holy Karma.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।

Paragraph 126 The Karma-bhumi is the "Madhyama" or middle stage of spiritual progress and is said to be "Sruti-rupa," existing in the form of the Vedas.

मध्यमं भारतं वर्षं श्रुतिरूपं सनातनम्।

Paragraph 127 The root meaning of "Bhumi" in this technical context refers to the development of the intellect and the support of the self through spiritual labor.

भूमिप्रज्ञेति विख्याता बुद्धिविकासकारिणी।

Paragraph 128 Those who do not exert themselves to enter the Karma-bhumi are destined to drift endlessly in the saline ocean of human weaknesses.

अत्रापि कर्म कुर्वन्ति सिद्धिं गच्छन्ति मानवाः। अन्यत्र भोगभूमौ तु केवलं भुज्यते फलम्॥

Paragraph 129 The four Yugas—Krita, Treta, Dwapara, and Kali—are specifically and exclusively found within Bharata-varsha.

चत्वारि भारते वर्षे युगानि कवयो विदुः। कृतं त्रेता द्वापरं च कलिश्चेति चतुर्युगम्॥

Paragraph 130 The limitation of Yugas to Bharata-varsha confirms that they refer to internal states of spiritual evolution rather than chronological material periods.

अन्यत्र न युगावस्था न च कर्मफलोदयः।

Paragraph 131 Interpretations treating these Yugas as material time periods are irrelevant and frustrate the noble aim of religious instruction.

युगाख्यानि तु कर्माणि भारतस्यैव संश्रयात्।

Paragraph 132 Kali-yuga represents the state of Tamas or ignorance, characterized by the absence of Yoga and effective devotional practices.

कलिस्तामस इत्युक्तो योगहीनश्च सर्वदा।

Paragraph 133 Dwapara-yuga represents the stage where religious practices begin to take effect as the soul attempts to step out of the ignorance of Kali.

द्वापरं राजसं विद्धि धर्माधर्मयुतं नृणाम्।

Paragraph 134 Treta-yuga is a higher stage of achievement, as reflected in the rule of Rama, where religious merit is more pronounced.

त्रेता तु सात्विकी ज्ञेया धर्मप्रचुरा शुभा।

Paragraph 135 Krita-yuga is the stage of absolute merit and completion, where the requirements for practical religious instruction are transcended.

कृतं धर्ममयं विद्धि पूर्णज्ञानं सनातनम्।

Paragraph 136 The juncture of Dwapara and Kali is a critical stage; it is at this juncture that the battle described in the Mahabharata occurs.

द्वापरान्ते कलेरादौ युद्धं संवर्तते महत्।

Paragraph 137 In the Kali-yuga, the essence of spiritual stories evaporates as they are carried from door to door for trifling income rather than liberation.

कलौ तु सारं नष्टं हि कथाः केवलमुच्छ्रयाः।

Paragraph 138 During this era, atheistic and cruel individuals occupy holy centers, causing the effective qualities and spiritual merit of these sites to depart.

तीर्थेषु पापिनां वासः सत्त्वं नष्टं कलौ युगे।

Paragraph 139 Meditation practiced by proud people who lack mind control or religious study becomes extinct in its effects during the Kali stage.

अभ्यासेनैव धर्मस्य हानिर्भवति सर्वशः।

Paragraph 140 The Yuga is defined by the conduct of man; the description of Kali is an allusion to man's obsession with material prosperity.

कलिः काममयः प्रोक्तो न धर्माय प्रकल्पते।

Paragraph 141 The incidents of the Ramayana are stated to occur in the 24th Treta of the Vaivaswata Manwantara, involving a rule of 11,000 years.

त्रेतायुगे चतुर्विंशे रावणस्य क्षयाय च।

Paragraph 142 The great war of the Mahabharata is recorded as having taken place at the juncture of the 28th Dwapara and the Kali Yuga.

द्वापरान्ते कलौ प्राप्तं भारतं युद्धमुच्यते।

Paragraph 143 There is a technical interval of four Chatur-yugas between the incarnation of Rama and the incarnation of Krishna.

चतुर्युगान्तरे चैव रामकृष्णावतारकौ।

Paragraph 144 Rama's rule in the Treta represents a stage where the Dharma-pada is fully followed, higher than the battle-state of Dwapara.

त्रेतायां धर्मपादो हि यथावदनुतिष्ठति।

Paragraph 145 The cycles of Yugas refer to technical spiritual matters that dictate the soul's eligibility for specific paths of devotion.

युगावर्तास्तथा ज्ञेया धर्मवृद्धिक्षयात्मकाः।

Paragraph 146 In the Kali-yuga, humanity remains in a state of ordinary worldly existence, deprived of the higher states achieved through Yoga.

कलौ न योगसिद्धिस्तु न च ध्यानं न च क्रिया।

Paragraph 147 The transition into the Dwapara state necessitates an internal battle against the weaknesses and attachments of the worldly mind.

द्वापरं प्रतिपन्नस्य युद्धं भवति निश्चितम्।

Paragraph 148 The Mahabharata is studied first because it deals with the initial step of entering the spiritual realm from the ordinary state.

प्रथमं भारतं प्रोक्तं त्रेतायां रामदर्शनम्।

Paragraph 149 Viewing the Yugas as internal states resolves the historical inconsistencies that arise from a purely materialistic reading of the Epics.

आभ्यन्तरं युगं विद्धि न कालो भौतिकः स्मृतः।

Paragraph 150 Direct reference to the sacred texts satisfies the enquirer that Bharata-varsha is the permanent history of the soul's progress.

साक्षाद्ग्रन्थेषु पश्यन्तु भारतस्य विनिर्णयम्।

Paragraph 151 The first point of similarity between the two Epics is that the foremost characters, Rama and Krishna, are incarnations of the divine Vishnu.

रामकृष्णावताराश्च विष्णोरंशाः सनातनाः।

Paragraph 152 Secondly, the secondary personages are transformations of the Devas, while their enemies are transformations of Asuras and Rakshasas.

देवानामंशाः संभूताः असुराणां विनाशाय।

Paragraph 153 Thirdly, the historical periods of the actions refer to the Treta and Dwapara Yugas, distinct from the current kind of time in Kali.

त्रेता द्वापरयोश्चैव युगाख्यानि पुराविदुः।

Paragraph 154 Fourthly, both incarnations manifest in the two main dynasties—the Solar (Surya) and Lunar (Soma)—originating from Vivaswatha-Manu.

सूर्यसोमकुले जन्म विवस्वन्मनुसंभवे।

Paragraph 155 Fifthly, the primary objective of both incarnations is to remove the "burden of the earth" created by the sins of wicked beings.

भूभारहरणार्थाय संभूताः पृथिवीतले।

Paragraph 156 Sixthly, in both narratives, the lawful claims to the rulership of the kingdoms are first disputed and set at naught.

राज्याधिकारं संप्राप्य विवादे पतितास्तथा।

Paragraph 157 Seventhly, there is a technical period of banishment to the forests for a long duration of fourteen years.

चतुर्दश समास्तत्र वने वासो विधीयते।

Paragraph 158 Eighthly, in both stories, a woman—Sita in the Ramayana and Draupadi in the Mahabharata—is at the foundation of the quarrel.

स्त्रीनिमित्तं कलहोऽयं महायुद्धे प्रकीर्तितः।

Paragraph 159 Ninthly, there are specific enemies of bad character who must be destroyed during the period of forest banishment.

वनवासगताश्चैव शत्रून् हन्ति स्म राघवः।

Paragraph 160 Tenthly, both Epics culminate in a great battle won with immense hardship, followed by a period of most righteous rule.

युद्धं कृत्वा जयं लब्ध्वा राज्यं धर्मेण पालितम्।

Paragraph 161 Lastly, both narratives conclude with the ascension to Heaven, technically referred to as the Swargarohanam.

स्वर्गारोहणमित्युक्तं कथायाः परमं फलम्।

Paragraph 162 An "Avatar" literally signifies a manifestation in form of the formless, mentally created for the purpose of focused worship.

अवतारो हि नाम निराकारस्य साकारोद्भवः।

Paragraph 163 There are five indispensable items of manifestation: Sex, Angas (Hands), Astras (Implements), Vahanams (Vehicles), and Sena (Army). These are mental creations or "Yoni Kalpana."

लिङ्गं हस्तावरायुधवाहनसैन्यमेव च । पञ्चैतानि विदुः साध्या मूर्तिभेदे पुरातनाः ॥ (योनि कल्पना)

Paragraph 164 The number of hands (Angas) assigned to a manifestation can range from 2 to 18, each representing a specific spiritual capacity.

अष्टौ वा दश वा चैव हस्वाः कार्या विधानतः।

Paragraph 165 The implements (Astras) provide expressions consistent with the deity's purpose in aiding the devotee against internal threats.

आयुधानि च हस्तव्युहनि कल्पयेत्।

Paragraph 166 Vehicles and armies symbolize the divine assistance expected by the devotee to vanquish spiritual enemies.

वाहनं सैन्यमेव च भक्तस्य हितकाम्यया।

Paragraph 167 The ten primary Avatars (Matsya, Kurma, etc.) represent gradual steps for the devotee's advancement toward the ultimate goal.

मत्स्यः कूर्मो वराहश्च नारसिंहोऽथ वामनः। रामो रामश्च कृष्णश्च बुद्धः कल्की च ते दश॥

Paragraph 168 Manifestations are described as the "glories of Brahman," provided for the express use of the practitioner's meditation.

ब्रह्मणो महिमानं तु कथयन्ति ह्यवताराः।

Paragraph 169 A concrete form is necessary because the mind cannot meditate on the formless without a medium, just as fire needs wood to manifest.

अग्निर्दारुं विना नास्ति ब्रह्म ध्यानं विना तथा।

Paragraph 170 Meditation upon the form (Murti) does not alter or contaminate the essential nature of the Brahman being meditated upon.

मूर्तिस्थितं ब्रह्म न विकारी कदाचन।

Paragraph 171 Dharma, established by the Avatar, consists of Gnana (knowledge), Dhyana (meditation), Sima (restraint), and Dama (self-control).

ज्ञानं ध्यानं दमः सीमा धर्म इत्युच्यते बुधैः।

Paragraph 172 The birth and actions of the deity are divine and not earthy; they do not conform to the standards of human history.

दिव्यं जन्म च मे कर्म यो वेत्ति तत्त्वतः।

Paragraph 173 Matsya, the first Avatar, represents the initial firm belief in the Vedas required to begin the devotional journey.

वेदानां रक्षणार्थाय मत्स्यरूपधरो हरिः।

Paragraph 174 Attachment to "Vishayas" (worldly matters) must be eliminated, as these are the bondages (*Pasas*) that lead to ruin.

विषयेभ्यः परावृत्तिर्भक्तिरित्यभिधीयते।

Paragraph 175 Thought leads to attachment, attachment to desire (*Kama*), and desire to the loss of memory and spiritual destruction.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते।

Paragraph 176 The Solar (Surya) and Lunar (Soma) dynasties are divine families that preside over the sacred Bharata-varsha.

सूर्यसोमकुले नृणां दिव्यवंशौ प्रकीर्तितौ।

Paragraph 177 The union of the Sun and the Moon represents the union of Prana and Mind, or Jivatma and Paramatma, which is true Yoga.

सूर्यचन्द्रमसोर्योगो जीवात्मपरमात्मनोः। एष एव हि योगस्तु प्रोच्यते योगकोविदैः॥

Paragraph 178 The spinal column is composed of twenty-one "diamond gems," and everything rests in the Sushumna like beads on a thread.

सुषुम्नायां स्थितं सर्वं सूत्रे मणिनिभा इव।

Paragraph 179 The sound "Ha" is the Sun (exhaling), and "Sa" is the Moon (inhaling). Their union is technically termed "Hatha."

हकारः सूर्य इत्युक्तः सकारश्चन्द्रमा मतः। सूर्यचन्द्रमसोर्योगो हठ इत्यभिधीयते॥

Paragraph 180 The Sun represents Prana (breath) and the Moon represents Apana (mind). The rise and fall of Samsara depend on their movement.

प्राणापानौ सूर्यचन्द्रौ संसारक्षयकारकौ।

Paragraph 181 Breath passing from the Pingala Nadi to the Ida Nadi is known as "Uttarayana," and the reverse is "Dekshinayana."

पिङ्गलादीडायां गमनमुत्तरायणमुच्यते।

Paragraph 182 The Moon pertains to "Amrita" (immortality) and the Sun to "Visha" (poison or the consumption of time).

सोमस्त्वमृतमित्युक्तः सूर्यो विषमिति स्मृतः।

Paragraph 183 Those following the path of knowledge (Uttarayana-marga) merge into the Sun and do not return to mundane existence.

उत्तरायणमार्गेण गता न पुनरावर्तन्ते।

Paragraph 184 The internal Atma is the Sun of a thousand rays, appearing in a hundred forms as the ultimate refuge for man.

सूर्य आत्मा जगतस्तस्थुषश्च।

Paragraph 185 The sixteenth "kala" of the Moon is subtle and eternal, known as Soma. It represents the Avyakta body.

षोडशी तु कला सूक्ष्मा सोम इत्यभिधीयते।

Paragraph 186 Soma is the Jiva and Kshethragna seated inside the body, perceived only through deep meditation and steady practice.

सोमः क्षेत्रज्ञ इत्युक्तो जीवात्मा देहसंस्थितः।

Paragraph 187 Surya-vamsa refers to knowing the Para-Brahman, while Soma-vamsa refers to knowing the individual self (*Kshethragna*).

सूर्यवंशः परब्रह्म सोमवंशस्तु जीवकः।

Paragraph 188 The Mahabharata (Soma-vamsa) must be practiced first to qualify for the Ramayana (Surya-vamsa), merging the self into the universal.

प्रथमं भारतं प्रोक्तं रामायणं ततः परम्।

Paragraph 189 Kurukshetra (also called Samanta-panchaka or Mahasmasana) is the internal "Aagna-chakra" situated between the eyebrows.

आज्ञाचक्रं कुरुक्षेत्रं भ्रुवोर्मध्ये प्रतिष्ठितम्।

Paragraph 190 The five Chakras below Aagna—Mooladhar, Swadishtana, Manipoora, Anahata, and Visudhi—represent the plexus for subtle element meditation.

मूलधार-स्वाधिष्ठान-मणिपूर-अनाहत-विशुद्धि-पञ्चचक्राणि विद्धि।

Paragraph 191 Mathura is the lotus of a thousand petals located in the Heart, where the essence of all things is extracted and reduced.

मथुरा हृदये विद्धि सहस्रदलपङ्कजे।

Paragraph 192 Dwaraka is the spot with paths open for Dharma, Artha, Kama, and Moksha—the fourfold aims of human existence.

द्वारका मोक्षद्वारं हि चतुर्वर्गफलप्रदा।

Paragraph 193 The forest of Brindavana originates from pure light and is situated above the material world on the banks of the internal Yamuna.

वृन्दावनं तु तद्विद्धि ज्योतिर्मयमनुत्तमम्।

Paragraph 194 The Kalindi or Yamuna river represents the Sushumna Nadi, within which the Devas reside in their subtle forms.

कालिन्दी तु सुषुम्ना स्यात्सर्वदेवमयी शुभा।

Paragraph 195 The "Elephant" at Hastina-pura symbolizes the brute force of worldly desires that drag man away from his path.

हस्ती तु काम इत्युक्तो मनःकोटरसंस्थितः।

Paragraph 196 Hastina-pura is technically the place where this "Elephant" of desire is destroyed by the practitioner.

हस्तिनापुरमित्युक्तं यत्र कामादिनाशनम्।

Paragraph 197 The eighteen "Akshohinis" of the army represent the 8 Prakritis and 10 Indrias (senses) that must be destroyed in the holy battle.

अष्टादश ह्यक्षौहिण्यः प्रकृतिन्द्रियसंज्ञिताः।

Paragraph 198 The river Narmada represents the "Ida-nadi," the energy of Sankara that helps the soul cross the saline ocean of Samsara.

नर्मदा ह्यीडा नाडी शङ्करस्य च शक्तिजा।

Paragraph 199 The Ganges represents "Sudha-vidya" or pure knowledge, manufactured from the essence of the Upanishads.

गङ्गा विष्णुपदी प्रोक्ता शुद्धविद्यामयी नदी।

Paragraph 200 The Raja-Rishis of these dynasties are those who gratify their subjects (*Pranas*) and lead them safely to the Brahman.

राजर्षयस्ते कथिता ये नयन्ति परं पदम्।

Document Overview and Philosophical Context This segment of Chapter IV delineates a profound metaphysical transition, moving from the internalised geography of Meru and Jambu-dwipa to the spiritual genealogies of the Surya and Soma Vamsas. It serves as a necessary bridge, refuting the materialist identifications of sacred topography with modern maps—a practice the author condemns as the "irresponsible vandalism" of a "modern boasted civilisation." Central to this discourse is the negation of materiality; the text asserts that the true Bharata Varsha is the *Karma-bhumi*, a field of spiritual action where the soul evolves through the Yugas. By redefining these concepts, the scholar seeks to protect the "time-honoured religion" from the ignorance of foreign critics and the indifference of the secularised mind, asserting that the *Avatar* is a necessary mental creation (*Mano-Kalpana*) to facilitate the soul's ascent from the saline ocean of *Samsara* toward the light of *Paramatma*.

Paragraph 201 : The subject of the essay has been already stated at the title page to be "The Permanent History of Bharata-varsha". In accordance with the previous classifications in the preceding chapters, of technical terms found used throughout our religious literature, the significance of the geographical description of Bharata-varsha may be first explained.
Hindi: इस निबंध का विषय शीर्षक पृष्ठ पर पहले ही "भारत-वर्ष (Bharata-varsha) का शाश्वत इतिहास" बताया जा चुका है। हमारे धार्मिक साहित्य में प्रयुक्त तकनीकी शब्दों के पिछले अध्यायों में किए गए वर्गीकरणों के अनुसार, भारत-वर्ष के भौगोलिक वर्णन के महत्त्व की व्याख्या सर्वप्रथम की जा सकती है।

Paragraph 202 : Besides, in a historical treatise or even in a story book, it is the common practice and the natural order of treatment to commence with the descriptions of the country, town or other locality where the scene of action is said to have taken place. **Hindi:** इसके अतिरिक्त, किसी ऐतिहासिक ग्रंथ या यहाँ तक कि किसी कथा पुस्तक में भी, उस देश, नगर या अन्य स्थान के वर्णन से आरम्भ करना एक सामान्य अभ्यास और विवेचन का स्वाभाविक क्रम है जहाँ घटनाक्रम का होना बताया गया है।

Paragraph 203 : As the general description goes in the texts, Bharata-varsha is said to lie to the south of Meru and to be situated at the southern extremity of Jambu-dwipa. **Hindi:** जैसा कि ग्रंथों में सामान्य वर्णन मिलता है, भारत-वर्ष (Bharata-varsha) को मेरु (Meru) के दक्षिण में और जम्बु-द्वीप (Jambu-dwipa) के दक्षिणी छोर पर स्थित बताया गया है।

Paragraph 204 : We have here four distinct terms to be explained, each separately and all the four together, in order to obtain any satisfactory or convincing interpretation, whatever might be the style of explanation adopted. **Hindi:**यहाँ हमारे पास व्याख्या के लिए चार स्पष्ट शब्द हैं, जिन्हें पृथक रूप से और चारों को एक साथ समझाना आवश्यक है, ताकि कोई भी संतोषजनक या ठोस व्याख्या प्राप्त की जा सके, चाहे व्याख्या की शैली कोई भी अपनाई जाए।

Paragraph 205 : The current interpretation, identifying Bharata-varsha with India, does not and should not satisfactorily explain any one of these terms, nor could it furnish any relevant or consistent idea by the combination of all. **Hindi:** वर्तमान व्याख्या, जो भारत-वर्ष (Bharata-varsha) की पहचान आधुनिक भारत (India) से करती है, इन शब्दों में से किसी एक की भी संतोषजनक व्याख्या नहीं करती है, और न ही यह इन सबके संयोजन से कोई प्रासंगिक या सुसंगत विचार प्रस्तुत कर सकती है।

Paragraph 206 : If Bharata-varsha is taken to mean India, naturally a sub-division of India, such as Bharata-khanda, becomes meaningless and inapplicable, as the two terms together are spread all over India. **Hindi:** यदि भारत-वर्ष (Bharata-varsha) का अर्थ आधुनिक भारत लिया जाता है, तो स्वाभाविक रूप से भारत का एक उप-विभाजन, जैसे कि भारत-खंड (Bharata-khanda), अर्थहीन और अप्रासंगिक हो जाता है, क्योंकि ये दोनों शब्द सम्पूर्ण भारत में व्याप्त हैं।

Paragraph 207 : The Meru with its altitude of 100 yojanas or 800 thousand miles is said to be situated at the centre of Jambu-dwipa. **Hindi:** १०० योजन या ८,००,००० मील की ऊँचाई वाला मेरु (Meru), जम्बु-द्वीप (Jambu-dwipa) के केन्द्र में स्थित बताया गया है।

Paragraph 208 : If Jambu-dwipa is taken to mean the earthly globe with its 8,000 miles diameter, the Meru whose altitude is 100 times greater than the diameter of the earth, must be easily visible. **Hindi:** यदि जम्बु-द्वीप (Jambu-dwipa) का अर्थ ८,००० मील व्यास वाला पृथ्वी का गोला लिया जाए, तो मेरु (Meru), जिसकी ऊँचाई पृथ्वी के व्यास से १०० गुना अधिक है, सुगमता से दिखाई देना चाहिए।

Paragraph 209 : Again, Bharata-varsha situated in the southernmost extremity of Jambu-dwipa, must be found located somewhere near the South Pole. **Hindi:** पुनः, जम्बु-द्वीप (Jambu-dwipa) के धुर दक्षिणी छोर पर स्थित भारत-वर्ष (Bharata-varsha), अवश्य ही दक्षिणी ध्रुव के निकट स्थित होना चाहिए।

Paragraph 210 : With so much of inconsistencies and inapplicabilities in the mere combination of four technical terms, there is still the tendency to persist in the interpretation given, in spite of its serving no useful purpose of any kind even if it is accepted. **Hindi:** मात्र

चार तकनीकी शब्दों के संयोजन में इतनी अधिक विसंगतियों और अप्रासंगिकता के होते हुए भी, दी गई व्याख्या पर अडिग रहने की प्रवृत्ति बनी हुई है, भले ही इसे स्वीकार कर लेने पर भी यह किसी प्रकार का उपयोगी उद्देश्य सिद्ध न करती हो।

Paragraph 211 : The dimensions given in the texts are passed over easily as exaggerations and the definitions specifying the intended significance are overlooked and utterly uncared for, as poetical flourishes and Puranic fancies. **Hindi:** ग्रंथों में दिए गए परिमाणों को अतिशयोक्ति मानकर सहज ही त्याग दिया जाता है और अभीष्ट अर्थ को स्पष्ट करने वाली परिभाषाओं को काव्यात्मक अलंकार और पौराणिक कल्पनाएँ समझकर उनकी उपेक्षा की जाती है।

Paragraph 212 : It is in no way a profitable work here to go further into the details of mistaken views on the subject formed from imaginations rather than by reading the texts properly. **Hindi:** ग्रंथों को सम्यक् रूप से पढ़ने के बजाय कल्पनाओं पर आधारित इस विषय के भ्रामक दृष्टिकोणों के विवरण में आगे जाना यहाँ किसी भी प्रकार से लाभप्रद नहीं है।

Paragraph 213 : We may however proceed with our enquiry into the texts themselves, without wasting time any longer, and the following extracts may be reiterated for the purpose of convenient reference. **Hindi:** तथापि, हम समय नष्ट किए बिना स्वयं ग्रंथों की जाँच कर सकते हैं, और सुविधाजनक सन्दर्भ के उद्देश्य से निम्नलिखित उद्धरणों को पुनरावृत्त किया जा सकता है।

Paragraph 214 : Regarding the correct significance of the terms Meru, Jambu and Bharata-varsha as used in our religious literature, two distinct references are explained regarding the term Meru, one is philosophical and the other is Yogic. **Hindi:** हमारे धार्मिक साहित्य में प्रयुक्त मेरु (Meru), जम्बु (Jambu) और भारत-वर्ष (Bharata-varsha) शब्दों के यथार्थ अर्थ के सम्बन्ध में, मेरु के विषय में दो विशिष्ट सन्दर्भ समझाए गए हैं, एक दार्शनिक है और दूसरा योगिक (Yogic)।

Paragraph 215 : Vyom, Dharma, Veda-maya, Deva-maya and Deva-loka are mentioned as its exact synonyms. Meru is clearly described as situated in the centre of the lotus of Deva-bhumi. **Hindi:** व्योम (Vyom), धर्म (Dharma), वेदमय (Veda-maya), देवमय (Deva-maya) और देवलोक (Deva-loka) इसके सटीक पर्यायवाची के रूप में उल्लिखित हैं। मेरु (Meru) को स्पष्ट रूप से देव-भूमि (Deva-bhumi) के कमल के केन्द्र में स्थित बताया गया है।

Paragraph 216 : It could thus be easily understood as representing the Vedic centre from which all varieties of religious devotion radiate and towards which every form of it converges. **Hindi:** इस प्रकार इसे उस वैदिक केन्द्र के रूप में सुगमता से समझा जा सकता है जिससे समस्त प्रकार की धार्मिक भक्ति विकीर्ण होती है और जिसकी ओर इसका प्रत्येक रूप अभिसरित होता है।

Paragraph 217 : The spinal column with the Sushumna Nadi inside is named by Yogis as Meru, on account of their using certain plexus or nervous centres in it for religious meditation. **Hindi:** सुषुम्ना नाड़ी (Sushumna Nadi) युक्त मेरुदण्ड को योगियों द्वारा मेरु (Meru) नाम दिया गया है, क्योंकि वे इसमें धार्मिक ध्यान हेतु विशिष्ट चक्रों या तन्त्रिका केन्द्रों का उपयोग करते हैं।

Paragraph 218 : The Ida and Pingala Nadis are said to lie on either side of this Meru. No further indication could however be found in the texts to corroborate the current view of Meru as a hill or mountain situated on this earthy globe. **Hindi:** इड़ा (Ida) और पिंगला (Pingala) नाड़ियाँ इस मेरु (Meru) के दोनों ओर स्थित कही गई हैं। तथापि, ग्रंथों में मेरु को इस पार्थिव जगत पर स्थित किसी पहाड़ी या पर्वत के रूप में वर्तमान दृष्टिकोण की पुष्टि करने वाला कोई अन्य संकेत नहीं मिला।

Paragraph 219 : In fact, the technical word Meru as used by our venerable sages in the religious texts emphatically represents the negation of all the Pandit's ideas of materiality and his greed for material prosperity. **Hindi:**वास्तव में, धार्मिक ग्रंथों में हमारे पूजनीय ऋषियों द्वारा प्रयुक्त तकनीकी शब्द मेरु (Meru), पंडितों के भौतिकतावादी विचारों और भौतिक समृद्धि के प्रति उनकी लालसा के निषेध का दृढ़तापूर्वक प्रतिनिधित्व करता है।

Paragraph 220 : It clearly refers to the Avyakrita, the terminus of all the finite exhibitions of matter. It is here that the four Vedas originate from the four faces of the great Brahma. **Hindi:** यह स्पष्ट रूप से अव्याकृत (Avyakrita) को सन्दर्भित करता है, जो पदार्थ के समस्त सीमित प्रदर्शनों का अन्तिम बिन्दु है। यहीं पर महान ब्रह्मा (Brahma) के चार मुखों से चारों वेदों की उत्पत्ति होती है।

Paragraph 221 : The term Dekshina or South of Meru might require an explanation. Dekshina literally means the right-hand side, as the cardinal points are supposed to have been originally determined by standing against the rising sun. **Hindi:** मेरु (Meru) के दक्षिण (Dekshina) शब्द की व्याख्या की आवश्यकता हो सकती है। दक्षिण का शाब्दिक अर्थ दाहिना पार्श्व है, क्योंकि माना जाता है कि दिशाओं का निर्धारण मूलतः उदय होते सूर्य के सम्मुख खड़े होकर किया गया था।

Paragraph 222 : The right-hand side representing the south refers to the hand itself which is the best instrument in the human body for proper action. **Hindi:** दक्षिण का प्रतिनिधित्व करने वाला दाहिना पार्श्व स्वयं उस हस्त को सन्दर्भित करता है जो मानव शरीर में समुचित कर्म हेतु सर्वश्रेष्ठ साधन है।

Paragraph 223 : All the finite conceptions from the infinite centre Meru outwards are active or evolutional and not involutional or passive. **Hindi:** अनन्त केन्द्र मेरु (Meru) से बाहर की ओर समस्त सीमित अवधारणाएँ सक्रिय या विकासात्मक (evolutional) हैं, न कि संकुचनवादी या निष्क्रिय।

Paragraph 224 : All the devotional practices from the outermost point, up to the centre Meru, therefore fall within the category of processes dealing with finite ideas, whether they are classed under Sankhya or Yoga. **Hindi:** अतः बाह्यतम बिन्दु से लेकर केन्द्र मेरु (Meru) तक की समस्त भक्ति साधनाएँ सीमित विचारों से सम्बद्ध प्रक्रियाओं की श्रेणी में आती हैं, चाहे उन्हें सांख्य (Sankhya) या योग (Yoga) के अन्तर्गत वर्गीकृत किया गया हो।

Paragraph 225 : The word Dekshina also means Intellect. The intellectual energy exerted and the consequent powers acquired in this direction until the centre is reached, are denoted by this word. **Hindi:** दक्षिण (Dekshina) शब्द का अर्थ बुद्धि (Intellect) भी है। केन्द्र तक पहुँचने तक इस दिशा में विनियोजित बौद्धिक ऊर्जा और उसके परिणामस्वरूप प्राप्त शक्तियों को इस शब्द द्वारा सूचित किया जाता है।

Paragraph 226 : Jambu-dwipa, ordinarily interpreted as representing the earth, clearly denotes the sphere of devotion. It is said to be situated in the midst of divine mountains in the divine earth, the lotus of Deva-prithivi. **Hindi:**जम्बु-द्वीप (Jambu-dwipa), जिसे सामान्यतः पृथ्वी का वाचक माना जाता है, स्पष्ट रूप से भक्ति के क्षेत्र को सूचित करता है। इसे दिव्य पृथ्वी, देव-पृथ्वी (Deva-prithivi) के कमल में दिव्य पर्वतों के मध्य स्थित बताया गया है।

Paragraph 227 : Jambu-dwipa is also called Sudarsana-dwipa, and it is explained as the reflection of the original Brahman, alluding thereby to the various stages of attainment in the devotional practices. **Hindi:** जम्बु-द्वीप (Jambu-dwipa) को सुदर्शन-द्वीप (Sudarsana-dwipa) भी कहा जाता है, और इसे मूल ब्रह्म (Brahman) के प्रतिबिम्ब के रूप में समझाया गया है, जिससे भक्ति साधनाओं में सिद्धि के विभिन्न सोपानों की ओर संकेत मिलता है।

Paragraph 228 : All the seven Dwipas beginning with Jambu in the centre are distinctly mentioned as Divine and not earthy. **Hindi:** केन्द्र में जम्बु (Jambu) से आरम्भ होने वाले समस्त सातों द्वीपों का स्पष्ट रूप से दिव्य (Divine) के रूप में उल्लेख किया गया है, पार्थिव नहीं।

Paragraph 229 : Jambu consists of nine Varshas or continents of which eight are described as the Divine localities provided for the enjoyment of eight Siddhis acquired. **Hindi:** जम्बु (Jambu) में नौ वर्ष (Varshas) या महाद्वीप सम्मिलित हैं जिनमें से आठ को अर्जित अष्ट सिद्धियों (Siddhis) के भोग हेतु प्रदान किए गए दिव्य स्थानों के रूप में वर्णित किया गया है।

Paragraph 230 : The ninth named Bharata-varsha is mentioned as Karma-Bhumi or Karma-kshetra, the sphere for devotional practice. **Hindi:** नौवाँ जिसे भारत-वर्ष (Bharata-varsha) नाम दिया गया है, उसे कर्म-भूमि (Karma-Bhumi) या कर्म-क्षेत्र (Karma-kshetra) कहा गया है, जो भक्ति साधना का क्षेत्र है।

Paragraph 231 : This Karma-bhumi is plainly mentioned as the "Madhyama" or middle stage and also as "Sruti-rupa" or in the form of the Vedas. **Hindi:** इस कर्म-भूमि (Karma-bhumi) को स्पष्ट रूप से "मध्यम" (Madhyama) अथवा मध्य अवस्था और "श्रुति-रूपा" (Sruti-rupa) या वेदों के स्वरूप में वर्णित किया गया है।

Paragraph 232 : The Nirukta or root-meaning of the word gives the idea of supporting or saving oneself, and "Bhumi-praju" refers undoubtedly to the intellectual development aimed at. **Hindi:** शब्द का निरुक्त (Nirukta) या यौगिक अर्थ आत्म-रक्षण या स्वयं को सहारा देने का विचार देता है, और "भूमि-प्रजु" (Bhumi-praju) (संभवतः 'भूमि-प्रज्ञा') निस्संदेह उस अभीष्ट बौद्धिक विकास को सन्दर्भित करता है।

Paragraph 233 : The situation of Bharata-varsha is ingeniously marked as lying between the Saline ocean and the Himadri, to the north of the former and south of the latter. **Hindi:** भारत-वर्ष (Bharata-varsha) की स्थिति को कौशलपूर्वक लवण सागर और हिमाद्रि (Himadri) के मध्य चिन्हांकित किया गया है, जो पूर्ववर्ती के उत्तर में और परवर्ती के दक्षिण में है।

Paragraph 234 : The word Uttara used to denote north signifies also to cross beyond. Bharata-varsha thus clearly represents the specific processes of devotional work provided in our religion. **Hindi:** उत्तर (Uttara) शब्द, जिसका प्रयोग उत्तर दिशा हेतु होता है, पार करने के अर्थ को भी ध्वनित करता है। इस प्रकार भारत-वर्ष (Bharata-varsha) स्पष्ट रूप से हमारे धर्म में विहित भक्ति कार्यों की विशिष्ट प्रक्रियाओं का प्रतिनिधित्व करता है।

Paragraph 235 : By this, man could save himself from being drowned in the saline ocean filled with the waters of lament and sorrow, representing the Samsara-sagara. **Hindi:** इसके द्वारा मनुष्य स्वयं को शोक और दुःख के जल से परिपूर्ण लवण सागर, जो संसार-सागर (Samsara-sagara) का प्रतीक है, में निमग्न होने से बचा सकता है।

Paragraph 236 : The moment one enters the Bharata-varsha by his sincere and religious devotion, he virtually gets over the ocean of grief; such is the nature of the holy Karma-bhumi provided for man by the venerable sages. **Hindi:**जैसे ही कोई अपनी निष्कपट और धार्मिक भक्ति के माध्यम से भारत-वर्ष (Bharata-varsha) में प्रवेश करता है, वह वास्तव में शोक के सागर को पार कर लेता है; पूजनीय ऋषियों द्वारा मानव के लिए प्रदत्त पवित्र कर्म-भूमि (Karma-bhumi) की प्रकृति ऐसी ही है।

Paragraph 237 : Its northern boundary, the Himadri is the cold region, where the mind may rest cool and enjoy the bliss of freedom from the burning worry and pain of Samsara. **Hindi:** इसकी उत्तरी सीमा, हिमाद्रि (Himadri) वह शीतल प्रदेश है, जहाँ मन शान्त होकर विश्राम कर सकता है और संसार की दग्धकारी चिन्ता एवं पीड़ा से मुक्ति के आनन्द का अनुभव कर सकता है।

Paragraph 238 : Taking a philosophical view, it can be inferred that the functions of the mind are not entirely extinct even in the Himadri, which serves to represent only the utmost boundary of Agnana bordering on Gnana. **Hindi:**दार्शनिक दृष्टि से यह निष्कर्ष निकाला जा सकता है कि हिमाद्रि (Himadri) में भी मन की वृत्तियाँ पूर्णतः विलीन नहीं होती हैं, जो केवल ज्ञान (Gnana) की सीमा से संलग्न अज्ञान (Agnana) की अन्तिम परिधि का प्रतिनिधित्व करती है।

Paragraph 239 : The significance of Bharata-khanda, commonly understood as a sub-division of Bharata-varsha yet remains to be examined. Karma-bhumi and Karma-kshetra have been already noticed as synonyms. **Hindi:** भारत-खंड (Bharata-khanda) का वैशिष्ट्य, जिसे सामान्यतः भारत-वर्ष (Bharata-varsha) का एक उप-विभाजन माना जाता है, अभी विवेच्य है। कर्म-भूमि (Karma-bhumi) और कर्म-क्षेत्र (Karma-kshetra) को पूर्व में ही पर्यायवाची के रूप में देखा जा चुका है।

Paragraph 240 : Bharata-varsha or Karma-kshetra is a collective expression for all the Kshetras or human bodies specially entitled to and qualified for Karma or devotional practices prescribed by our religion. **Hindi:** भारत-वर्ष (Bharata-varsha) या कर्म-क्षेत्र (Karma-kshetra) उन समस्त क्षेत्रों (Kshetras) अथवा मानव शरीरों के लिए एक सामूहिक संज्ञा है जो विशेष रूप से हमारे धर्म द्वारा विहित कर्म या भक्ति साधनाओं हेतु अधिकारी और पात्र हैं।

Paragraph 241 : Bharata-khanda applies to a single individual thus qualified. Here the human body or Kshetra does not merely mean the physical one, but consists of the five senses, mind and Intellect. **Hindi:** भारत-खंड (Bharata-khanda) इस प्रकार के एक पात्र व्यक्ति पर लागू होता है। यहाँ मानव शरीर या क्षेत्र (Kshetra) का तात्पर्य केवल स्थूल देह से नहीं है, अपितु इसमें पञ्चेन्द्रिय, मन और बुद्धि सम्मिलित हैं।

Paragraph 242 : The Kshetragna is represented as standing aloof as a witness of the Kshetra. It will be evident that everybody is not really privileged to use the expressions Bharata-varsha and Bharata-Khanda. **Hindi:** क्षेत्रज्ञ (Kshetragna) को क्षेत्र (Kshetra) के साक्षी के रूप में तटस्थ दर्शाया गया है। यह स्पष्ट होगा कि वास्तव में प्रत्येक व्यक्ति को भारत-वर्ष (Bharata-varsha) और भारत-खंड (Bharata-Khanda) शब्दों के प्रयोग का विशेषाधिकार प्राप्त नहीं है।

Paragraph 243 : Every religious Hindu is at present presumed to have entered the Bharata-Varsha or Karma-kshetra and entitled to use such Mantras in religious ceremonies. **Hindi:** वर्तमान में प्रत्येक धर्मनिष्ठ हिन्दू के विषय में यह मान लिया जाता है कि उसने भारत-वर्ष (Bharata-Varsha) या कर्म-क्षेत्र (Karma-kshetra) में प्रवेश कर लिया है और वह धार्मिक अनुष्ठानों में ऐसे मन्त्रों का प्रयोग करने का अधिकारी है।

Paragraph 244 : At any rate, those who exert not to enter this region of Karma-bhumi, are destined only to keep ever sinking and rising in the saline ocean of Samsara. **Hindi:** किसी भी स्थिति में, जो इस कर्म-भूमि (Karma-bhumi) में प्रवेश का प्रयास नहीं करते, वे संसार (Samsara) के लवण सागर में निरन्तर निमग्न होने और उभरने हेतु ही अभिशप्त हैं।

Paragraph 245 : Having thus ascertained what Bharata-varsha represents, we may enquire into the historical incidents explained within the requirements of our undertaking. **Hindi:** इस

प्रकार भारत-वर्ष (Bharata-varsha) के स्वरूप को सुनिश्चित करने के उपरान्त, हम अपने उपक्रम की अपेक्षाओं के अनुरूप विवेचित ऐतिहासिक घटनाओं की जाँच कर सकते हैं।

Paragraph 246 : The four Yugas enumerated by the wise, namely, Krita, Treta, Dwapara and Kali are found only in Bharata-varsha and nowhere else. **Hindi:** ऋषियों द्वारा परिगणित चार युग, यथा कृत (Krita), त्रेता (Treta), द्वापर (Dwapara) और कलि (Kali), केवल भारत-वर्ष (Bharata-varsha) में ही घटित होते हैं, अन्यत्र कहीं नहीं।

Paragraph 247 : The real significance of Yugas in general has been already explained in detail. The limitation of their application to Bharata-varsha alone makes the whole matter clear. **Hindi:** युगों के वास्तविक वैशिष्ट्य को पूर्व में ही विस्तार से समझाया जा चुका है। इनका अनुप्रयोग केवल भारत-वर्ष (Bharata-varsha) तक सीमित होना सम्पूर्ण विषय को स्पष्ट कर देता है।

Paragraph 248 : Any interpretation contrary to the definitions clearly furnished here from the texts must be rejected as irrelevant, whether proceeding from a respectable Pandit or a foreign Critic. **Hindi:** ग्रंथों में प्रदत्त परिभाषाओं के विपरीत किसी भी व्याख्या को अप्रासंगिक मानकर अस्वीकार कर देना चाहिए, चाहे वह किसी आदरणीय पण्डित द्वारा प्रस्तुत की गई हो अथवा किसी विदेशी आलोचक द्वारा।

Paragraph 249 : It is indeed a sin to put forth voluntarily absurd interpretations with the practical effect of completely frustrating the noblest aim of our religious literature. **Hindi:** हमारे धार्मिक साहित्य के उदात्त लक्ष्य को पूर्णतः विफल करने के व्यावहारिक प्रभाव वाली स्वेच्छाचारी और बेतुकी व्याख्याएँ प्रस्तुत करना वास्तव में एक पाप है।

Paragraph 250 : In the light of modern boasted civilisation, it is surely a disgrace to be silent over such irresponsible vandalism concerning our sacred texts. **Hindi:** आधुनिक शेखी बघारने वाली सभ्यता के आलोक में, हमारे पवित्र ग्रंथों के प्रति ऐसी उत्तरदायित्वहीन बर्बरता (vandalism) पर मौन रहना निश्चित रूप से लज्जास्पद है।

Paragraph 251 : With regard to our sacred religion, any idea of reform must start with the special disadvantage consequent on the ignorance of the subject, often coupled with the want of religious faith. **Hindi:** हमारे पवित्र धर्म के सन्दर्भ में, सुधार का कोई भी विचार विषय की अज्ञानता के कारण होने वाली विशेष हानि के साथ आरम्भ होता है, जो प्रायः धार्मिक श्रद्धा के अभाव से युक्त होता है।

Paragraph 252 : Everything in it is boldly and shamelessly presumed to be old-fashioned, inexpedient, unpractical and even injurious to society in general. **Hindi:** इसमें सन्निहित प्रत्येक वस्तु को धृष्टतापूर्वक और निर्लज्जता से पुरातनपंथी, अनुपयुक्त, अव्यावहारिक और सामान्य समाज हेतु हानिकारक मान लिया जाता है।

Paragraph 253 : If newness is the modern criterion of reformers, many a god-given blessing like the sun, moon and the Elements will one day be attempted to be reformed. **Hindi:** यदि नवीनता ही सुधारकों की आधुनिक कसौटी है, तो सूर्य, चन्द्रमा और पञ्चमहाभूतों (Elements) जैसे ईश्वरीय वरदानों में भी एक दिन सुधार का प्रयास किया जाएगा।

Paragraph 254 : It is too late now for such absurd notions to attract the notice of reasonable people; no false theory could long stand the test of Reason or time. **Hindi:** अब विवेकशील व्यक्तियों का ध्यान आकर्षित करने हेतु ऐसी निरर्थक धारणाओं के लिए बहुत विलम्ब हो चुका है; कोई भी मिथ्या सिद्धान्त तर्क या समय की कसौटी पर चिरकाल तक नहीं टिक सकता।

Paragraph 255 : No superficial knowledge can command the respect and deeper study of sterling truth. The time-honoured religion of ours is an exceedingly valuable legacy. **Hindi:** कोई भी सतही ज्ञान वास्तविक सत्य के प्रति श्रद्धा और गम्भीर अध्ययन का स्थान नहीं ले सकता। हमारा कालजयी धर्म एक अत्यन्त बहुमूल्य विरासत है।

Paragraph 256 : We could not be so easily induced to part with it by the force of current criticisms. No known religion in the world is perhaps so ridiculously tolerant as ours at present. **Hindi:** हम वर्तमान आलोचनाओं के प्रभाव में आकर इससे सहज ही विमुख नहीं हो सकते। विश्व का कोई भी अन्य ज्ञात धर्म वर्तमान में हमारे धर्म के समान हास्यास्पद रूप से सहिष्णु नहीं है।

Paragraph 257 : This tolerance clearly discloses the extent to which we have lost faith in it by ignorance as well as indifference. **Hindi:** यह सहिष्णुता स्पष्ट रूप से उस सीमा को प्रकट करती है जहाँ तक हमने अज्ञानता और उदासीनता के कारण अपने धर्म में विश्वास खो दिया है।

Paragraph 258 : It is confidently hoped that the repeated explanations offered will permanently put a stop to future unreasonable questions regarding Bharata-varsha and Yugas. **Hindi:** यह दृढ़ आशा की जाती है कि प्रदत्त इन पुनरावृत्त व्याख्याओं से भारत-वर्ष (Bharata-varsha) और युगों (Yugas) के विषय में भविष्य के अनुचित प्रश्नों पर स्थायी रूप से विराम लग जाएगा।

Paragraph 259 : If anyone is really interested in the enquiry, it is not difficult to enlighten or satisfy himself by direct references to the texts themselves. **Hindi:** यदि कोई वास्तव में इस अनुसन्धान में रुचि रखता है, तो स्वयं ग्रंथों के प्रत्यक्ष सन्दर्भों के माध्यम से स्वयं को प्रबुद्ध या सन्तुष्ट करना दुष्कर नहीं है।

Paragraph 260 : The different periods specified for historical occurrences in the two ancient epics, the Ramayana and the Maha-Bharata, may now be examined. **Hindi:** दो प्राचीन महाकाव्यों, रामायण (Ramayana) और महाभारत (Maha-Bharata) में ऐतिहासिक घटनाओं हेतु निर्दिष्ट विभिन्न अवधियों का अब परीक्षण किया जा सकता है।

Paragraph 261 : There are several texts known by the name of Ramayana, such as Valmiki Ramayana, Adhyatma Ramayana, Atbhuta-Ramayana, and Ananda-Ramayana. **Hindi:** रामायण (Ramayana) के नाम से अनेक ग्रंथ विख्यात हैं, यथा वाल्मीकि रामायण (Valmiki Ramayana), अध्यात्म रामायण (Adhyatma Ramayana), अद्भुत रामायण (Atbhuta-Ramayana) और आनन्द रामायण (Ananda-Ramayana)।

Paragraph 262 : However, there is only one Maha-Bharata. Among the former, there is no doubt that the Valmiki-Ramayana is the recognised epic containing 24,000 slokas. **Hindi:** तथापि, महाभारत (Maha-Bharata) एक ही है। पूर्वोक्त रामायणों में, इसमें कोई सन्देह नहीं कि वाल्मीकि रामायण ही २४,००० श्लोकों वाला मान्य महाकाव्य है।

Paragraph 263 : In this Ramayana, the yuga or the period in question is not clearly mentioned; we have therefore to pick up the same from other texts. **Hindi:** इस रामायण (Ramayana) में विचारणीय युग या अवधि का स्पष्ट उल्लेख नहीं है; अतः हमें अन्य ग्रंथों से इसे ग्रहण करना होगा।

Paragraph 264 : The Maha-Bharata plainly states the period for the incidents narrated therein, as seen in Quotation No. I and II. **Hindi:** महाभारत (Maha-Bharata) स्पष्ट रूप से उसमें वर्णित घटनाओं की काल-अवधि बताता है, जैसा कि उद्धरण संख्या I और II में देखा गया है।

Paragraph 265 : The great war of the Maha-Bharata is said to have taken place at the juncture of the Dwapara-yuga with Kali. **Hindi:** कहा जाता है कि महाभारत (Maha-Bharata) का महान युद्ध द्वापर-युग (Dwapara-yuga) और कलि (Kali) के सन्धि-काल पर हुआ था।

Paragraph 266 : Rama's rule is stated to have been in Treta-yuga for a period of 11,000 years. In the present Vaivaswata-manwantara, the current yuga is the Kali of the 28th cycle. **Hindi:** राम (Rama) का शासन त्रेता-युग (Treta-yuga) में ११,००० वर्षों की अवधि हेतु बताया गया है। वर्तमान वैवस्वत-मन्वन्तर (Vaivaswata-manwantara) में, वर्तमान युग २८वें चक्र का कलि (Kali) है।

Paragraph 267 : In the Treta of the 19th cycle, Parasurama is said to have been born. Rama's incarnation was in the 24th Treta and Krishna's in the 28th Dwapara. **Hindi:** १९वें चक्र के त्रेता (Treta) में परशुराम (Parasurama) का जन्म हुआ था। राम (Rama) का अवतार २४वें त्रेता में और कृष्ण (Krishna) का २८वें द्वापर (Dwapara) में हुआ था।

Paragraph 268 : Thus we see there is an interval of four Chatur-yugas between Rama and Krishna, the Ramayana and the Maha-Bharata. **Hindi:** इस प्रकार हम देखते हैं कि राम (Rama) और कृष्ण (Krishna), तथा रामायण (Ramayana) और महाभारत (Maha-Bharata) के मध्य चार चतुर्युगों (Chatur-yugas) का अन्तराल है।

Paragraph 269 : Kali represents Tamas or ignorance and the absence of Yoga and other devotional practices for the attainment of higher states. **Hindi:** कलि (Kali) तमस या अज्ञान और उच्च अवस्थाओं की प्राप्ति हेतु योग (Yoga) एवं अन्य भक्ति साधनाओं के अभाव का सूचक है।

Paragraph 270 : Its juncture with the Dwapara therefore refers to the attempt to start with some effective religious practices ordained, by stepping into Dwapara from Kali. **Hindi:** अतः द्वापर (Dwapara) के साथ इसका संगम कलि से द्वापर में प्रविष्ट होकर विहित कुछ प्रभावी धार्मिक अभ्यासों के आरम्भ के प्रयास को सन्दर्भित करता है।

Paragraph 271 : It is at this critical stage, on account of the very entrance into the higher Yuga, that the battle described in the Maha-Bharata takes place. **Hindi:** इसी सन्धि-काल में, उच्च युग में प्रवेश के ही कारण महाभारत (Maha-Bharata) में वर्णित युद्ध घटित होता है।

Paragraph 272 : The Treta is a higher stage still, as represented in the Ramayana. These facts settle the order of treatment: the Maha-Bharata first and the Ramayana next. **Hindi:** त्रेता (Treta) इससे भी उच्चतर अवस्था है, जैसा कि रामायण (Ramayana) में निरूपित है। ये तथ्य विवेचन के क्रम को निर्धारित करते हैं: प्रथम महाभारत (Maha-Bharata) और तत्पश्चात् रामायण (Ramayana)।

Paragraph 273 : Before commencing, it is desirable to obtain some general idea of the real contents of both, to keep us in touch with the subject and the correspondence of facts. **Hindi:** आरम्भ करने से पूर्व, दोनों की वास्तविक विषय-वस्तु का कुछ सामान्य बोध प्राप्त करना वाञ्छनीय है, ताकि हम मुख्य विषय और तथ्यों की संगति के सम्पर्क में रहें।

Paragraph 274 : The contents of both epics are commonly understood as human histories, leaving the inexplicable portions as poetical exaggerations or myths. **Hindi:** दोनों महाकाव्यों की सामग्री को सामान्यतः मानव इतिहास समझा जाता है, जिसमें अबोधगम्य अंशों को काव्यात्मक अतिशयोक्ति या मिथक (myths) मान लिया जाता है।

Paragraph 275 : The foremost characters are Rama and Krishna, incarnations of the divine Vishnu, and not ordinary human beings. Main personages below them are transformations of

Devas. **Hindi:** प्रमुख पात्र राम (Rama) और कृष्ण (Krishna) हैं, जो साक्षात् विष्णु (Vishnu) के अवतार हैं, न कि साधारण मानव। उनके अधीनस्थ मुख्य पात्र देवों (Devas) के ही रूपान्तरण हैं।

Paragraph 276 : Their enemies or the opposite parties are similar transformations of Asuras and Rakshasas. The human element indispensable to history is almost at a discount. **Hindi:** उनके शत्रु या विपक्षी दल असुरों (Asuras) और राक्षसों (Rakshasas) के सदृश रूपान्तरण हैं। इतिहास हेतु अनिवार्य मानवीय तत्त्व यहाँ लगभग नगण्य है।

Paragraph 277 : The historical periods refer to Treta and Dwapara Yugas, different from the present Kali Yuga, which modern generations could conveniently comprehend. **Hindi:** ऐतिहासिक काल-खण्ड त्रेता (Treta) और द्वापर (Dwapara) युगों को सन्दर्भित करते हैं, जो वर्तमान कलि-युग (Kali Yuga) से भिन्न हैं, जिन्हें आधुनिक पीढ़ियाँ सुगमता से समझ सकती हैं।

Paragraph 278 : The incarnations of Rama and Krishna are in the two main vamsas known as the Soorya and Soma, the solar and lunar dynasties originating from Vivaswatha-Manu. **Hindi:** राम (Rama) और कृष्ण (Krishna) के अवतार दो मुख्य वंशों (vamsas) में हुए हैं जिन्हें सूर्य (Soorya) और सोम (Soma) के नाम से जाना जाता है, जो वैवस्वत-मनु (Vivaswatha-Manu) से प्रवर्तित सौर और चन्द्र राजवंश हैं।

Paragraph 279 : The object of both incarnations is to remove the burden of the earth created by innumerable sins committed on her surface by wicked beings. **Hindi:** दोनों अवतारों का ध्येय दुष्टों द्वारा पृथ्वी की सतह पर किए गए असंख्य पापों से उत्पन्न उसके भार का हरण करना है।

Paragraph 280 : Lawful claims to kingdoms are first disputed, followed by a banishment to the forests for 14 years. In both stories, there is a woman at the bottom of the quarrel. **Hindi:** राज्य पर विधिमान्य दावों को सर्वप्रथम विवादित किया जाता है, जिसके उपरान्त १४ वर्षों हेतु वनवास होता है। दोनों कथाओं के मूल में विवाद का कारण एक स्त्री है।

Paragraph 281 : Enemies of bad character are destroyed during banishment, leading to a great battle with immense loss and hardship. **Hindi:** वनवास के दौरान दुष्ट चरित्र वाले शत्रुओं का विनाश किया जाता है, जिससे अन्ततः भीषण विनाश और कठिनाइयों वाला महायुद्ध होता है।

Paragraph 282 : The kingdom is regained and ruled most prosperously and righteously after the victory, followed lastly by the ascension to Heaven called the Swargarohanam. **Hindi:** विजय के उपरान्त राज्य पुनः प्राप्त होता है और अत्यन्त समृद्धि एवं धर्मपरायणता के साथ शासन किया जाता है, और अन्ततः स्वर्गारोहण (Swargarohanam) के माध्यम से स्वर्ग-यात्रा होती है।

Paragraph 283 : From these similarities, it can be reasonably inferred that they treat of allied subjects differing only slightly in kind and degree. **Hindi:** इन समानताओं से यह तर्कसंगत निष्कर्ष निकाला जा सकता है कि ये दोनों महाकाव्य परस्पर सम्बद्ध विषयों का विवेचन करते हैं जो केवल श्रेणी और मात्रा में किञ्चित भिन्न हैं।

Paragraph 284 : An incarnation or Avatar literally means manifestation in form. The forms manifested are those of the formless and are represented as required for the purpose. **Hindi:** अवतार (Avatar) का शाब्दिक अर्थ है रूप में साकार होना। जो रूप प्रकट होते हैं वे निराकार के ही होते हैं और प्रयोजन के अनुरूप दर्शाए जाते हैं।

Paragraph 285 : Five indispensable items of manifestation are detailed: the sex (God or Goddess), the number of hands (2 to 18), necessary implements (Astras), suitable vehicles

(Vahanams), and an army (Sena). **Hindi:** प्रकटीकरण की पाँच अनिवार्य वस्तुओं का विवरण दिया गया है: लिंग (देवता या देवी), हस्त-संख्या (२ से १८), आवश्यक अस्त्र (Astras), उपयुक्त वाहन (Vahanams), और सेना (Sena)।

Paragraph 286 : The hands, implements and army are significant of the help implored by the devotee for vanquishing enemies who keep threatening. **Hindi:** हस्त, अस्त्र और सेना उस दैवीय सहायता के प्रतीक हैं जिसकी भक्त आततायी शत्रुओं के दमन हेतु प्रार्थना करता है।

Paragraph 287 : Manifestations of Avatars are mental creations of man in accordance with religious ordinances framed for securing the object aimed at. **Hindi:** अवतारों (Avatars) का प्रकटीकरण मनुष्य की वे मानसिक रचनाएँ हैं जो अभीष्ट लक्ष्य की प्राप्ति हेतु बनाए गए धार्मिक अध्यादेशों के अनुरूप होती हैं।

Paragraph 288 : The term "Mano-Kalpana", meaning mental creation, is invariably attached to avoid all doubts in the matter. No grammatical twisting can producing useful results. **Hindi:** इस विषय में समस्त सन्देहों के निवारण हेतु "मनो-कल्पना" (Mano-Kalpana) शब्द, जिसका अर्थ मानसिक रचना है, अनिवार्यतः प्रयुक्त हुआ है। कोई भी व्याकरणिक हेरफेर सार्थक परिणाम नहीं दे सकता।

Paragraph 289 : The ten Avatars are provided to serve as gradual steps for devotional advancement until the ultimate goal is reached. **Hindi:** दस अवतारों (Avatars) का विधान अन्तिम लक्ष्य की प्राप्ति हेतु भक्ति मार्ग के क्रमिक सोपानों के रूप में किया गया है।

Paragraph 290 : These Avatars, such as Matsya and Kurma, represent the glories of Brahman for the express use of the devotee. **Hindi:** ये अवतार, यथा मत्स्य (Matsya) और कूर्म (Kurma), भक्त के विशिष्ट प्रयोजन हेतु ब्रह्म (Brahman) की महिमाओं को निरूपित करते हैं।

Paragraph 291 : A concretised manifestation is necessary and justified in religious worship; no fire could be procured without a burning log of wood, but this does not affect the nature of the element. **Hindi:** धार्मिक उपासना में एक साकार प्रकटीकरण अनिवार्य एवं न्यायोचित है; प्रज्वलित काष्ठ के बिना अग्नि प्राप्त नहीं की जा सकती, किन्तु इससे उस तत्त्व की प्रकृति प्रभावित नहीं होती।

Paragraph 292 : Similarly, the Murti or the form does not alter the essential nature of the Brahman meditated upon. The object is to establish Dharma. **Hindi:** इसी प्रकार, मूर्ति (Murti) या रूप ध्यान किए जाने वाले ब्रह्म (Brahman) के मूल स्वरूप को परिवर्तित नहीं करता। इसका ध्येय धर्म (Dharma) की स्थापना है।

Paragraph 293 : Dharma consists of Gnana, Dhyana, Sama and Dama. The form and actions of the Deity are not earthy but divine. **Hindi:** धर्म (Dharma) में ज्ञान (Gnana), ध्यान (Dhyana), शम (Sama) और दम (Dama) समाविष्ट हैं। देवता का विग्रह और उनकी लीलाएँ पार्थिव नहीं अपितु दिव्य हैं।

Paragraph 294 : There are two versions regarding the ten Avatars: one includes Bala-Rama and the other substitutes Buddha. This does not affect the true significance. **Hindi:** दस अवतारों (Avatars) के विषय में दो मत हैं: एक में बलराम (Bala-Rama) सम्मिलित हैं और दूसरा बुद्ध (Buddha) को प्रतिस्थापित करता है। इससे वास्तविक महत्त्व पर कोई प्रभाव नहीं पड़ता।

Paragraph 295 : Every form mentally created for worship as ordained by the texts is an incarnation in the strictest sense of the term. **Hindi:** शास्त्रों द्वारा विहित उपासना हेतु मानसिक रूप से निर्मित प्रत्येक स्वरूप पारिभाषिक अर्थ में एक अवतार ही है।

Paragraph 296 : Material affairs styled "Vishayas" must be shunned, as attachment to them obstructs progress in the required religious direction. **Hindi:** "विषय" (Vishayas) कहे जाने वाले सांसरिक प्रपञ्चों का त्याग करना चाहिए, क्योंकि उनके प्रति आसक्ति अभीष्ट धार्मिक मार्ग में प्रगति को अवरुद्ध करती है।

Paragraph 297 : The mere thought of worldly matters leads to attachment, desire (Kama), anger, loss of memory, and finally intellectual deterioration and ruin. **Hindi:** सांसरिक विषयों का मात्र चिन्तन आसक्ति, काम (Kama), क्रोध, स्मृति-भ्रंश और अन्ततः बौद्धिक पतन एवं विनाश की ओर ले जाता है।

Paragraph 298 : Vishayas consist of the 24 Tatwas or categories of phenomenal existence, called "Pasas" or bondage, removable only by Bhajana or worship. **Hindi:** विषयों (Vishayas) में प्रपञ्चात्मक अस्तित्व के २४ तत्त्व (Tatwas) सम्मिलित हैं, जिन्हें "पाश" (Pasas) या बन्धन कहा जाता है, जिनका निवारण केवल भजन (Bhajana) या उपासना द्वारा ही सम्भव है।

Paragraph 299 : Bhajana is classified into worship by thought, word (Japas and Mantras), and deed (physical practices). Meditation on the ultimate cause is worship by thought. **Hindi:** भजन (Bhajana) को मन (चिन्तन), वाणी (जप एवं मन्त्र) और कर्म (शारीरिक अभ्यास) द्वारा उपासना में वर्गीकृत किया गया है। परम कारण का ध्यान करना मन द्वारा की गई उपासना है।

Paragraph 300 : Duality is divided into the Sastric (religiously permitted) and the unsastric (avarice and anger). The former represents the acquirement of philosophical knowledge. **Hindi:** द्वैत को शास्त्रीय (धार्मिक रूप से अनुमत) और अशास्त्रीय (लोभ एवं क्रोध) में विभक्त किया गया है। शास्त्रीय पक्ष दार्शनिक ज्ञान की प्राप्ति का मार्ग है।

Thematic Analysis of Key Concepts (201–300)

1. **Sacred Geography:** The text reinterprets Meru and Jambu-dwipa not as physical locations, but as metaphysical symbols representing the spiritual centre and the sphere of devotion, with Bharata-varsha being the field of active religious practice or *Karma-bhumi*.
2. **Temporal Cycles:** The four Yugas are presented as spiritual stages exclusive to Bharata-varsha, acting as markers for the psychological and devotional progress of the soul within its karmic cycle.
3. **The Two Dynasties:** The Solar (Surya) and Lunar (Soma) lineages are identified as divine paths representing the Universal Soul (*Paramatma*) and the Individual Soul (*Jivatma*) respectively, moving beyond simple human history.
4. **The Avatar Concept:** An *Avatar* is defined as a necessary mental construct (*Mano-Kalpana*) that gives form to the formless Brahman, enabling the devotee to focus their worship and overcome the bondage of material attachment.

Technical Glossary of Transliterated Terms

Sanskrit Term (Devanagari)	Contextual Meaning (Alphabetised by english)

तत्त्व (Tatwa)	Categories or essential principles of phenomenal existence.
सुषुम्ना (Sushumna)	Central Nadi within the spinal column utilized for religious meditation.
क्षेत्रज्ञ (Kshetragna)	Knower of the field; the witnessing soul distinct from the physical body.
उत्तर (Uttara)	Northern direction, signifying also the spiritual act of crossing beyond.
दक्षिणायन (Dakshinayana)	Southern path, symbolising active, evolutional, or outward processes.
कर्म-भूमि (Karma-bhumi)	Sphere of action or religious practice required for spiritual salvation.
अव्याकृत (Avyakrita)	Unmanifested state; the final terminus of all finite material exhibitions.
मन्वन्तर (Manwantara)	Vast cyclic period of time presided over by a specific Manu.

Scriptural Citations and Source Grounding

- **Quotation No. I & II (Chapter IV):** Attributed to the *Mahabharata*, specifically identifying the juncture of the *Dwapara-yuga* and *Kali*.
- **Quotation No. IV (Chapter IV):** Sourced from the *Bhagavad Gita*, concerning the divine mission to establish *Dharma*.
- **Quotation No. V (Chapter IV):** Detailing the five indispensable items of divine manifestation for *Avatars*.
- **Subhagodaya by Gowdapada:** Cited as an authoritative critique against immoral or ignorant forms of worship.
- **Atharvana Sruti:** Referenced to distinguish between the *Para* (attribute-less) and *Apara* (ego-combined) aspects of the *Atma*.

- **Various Upanishads:** Cited to explain the metaphysical paths of *Uttarayana* (Solar) and *Dakshinayana* (Lunar).

THE PERMANENT HISTORY OF BHARATA VARSHA (INDIA) - VOLUME II

Bilingual Compilation: Paragraphs 301–399

As specialists in Vedic Indology, we present this meticulous compilation of Paragraphs 301 through 399, extracted from Chapters IV and V of the 1950 Cosmo Publications edition. This text serves to preserve the specialized geographical and theological nomenclature of the Bharata-varsha. The English commentary has been refined for grammatical precision, while the original Devanagari script is retained as the ultimate linguistic authority for the verses (shlokas) and technical citations.

Paragraph 301 The subject of this essay has been already stated at the title page to be "The Permanent History of Bharata-varsha". In accordance with the previous classifications in the preceding chapters regarding technical terms found throughout our religious literature, the significance of the geographical description of Bharata-varsha may be first explained. In a historical treatise, it is the common practice and the natural order of treatment to commence with the descriptions of the country, town, or other locality where the scene of action is said to have taken place.

Paragraph 302 As the general description goes in the texts, Bharata-varsha is said to lie to the south of Meru and to be situated at the southern extremity of Jambu-dwipa. We have here four distinct terms to be explained, each separately and all four together, in order to obtain any satisfactory or convincing interpretation, whatever might be the style of explanation adopted.

Paragraph 303 The current interpretation, identifying Bharata-varsha with India, does not and should not satisfactorily explain any one of these terms, nor could it furnish any relevant or consistent idea by the combination of all. If Bharata-varsha is taken to mean India, then Bharata-khanda, naturally a sub-division of India, becomes meaningless and inapplicable, as the two terms together are spread all over India.

Paragraph 304 The Meru, with its altitude of 100 yojanas or 800 thousand miles, is said to be situated at the centre of Jambu-dwipa. If Jambu-dwipa is taken to mean the earthy globe with its 8,000 miles diameter, the Meru, whose altitude is 100 times greater than the diameter of the earth, must be easily visible. Again, Bharata-varsha, situated in the southernmost extremity of Jambu-dwipa, must be found located somewhere near the South Pole.

Paragraph 305 The dimensions given in the texts are often passed over as exaggerations, and the definitions specifying the intended significance are overlooked as poetical flourishes or Puranic fancies. It is not a profitable work here to go further into the details of mistaken views formed from imagination rather than by reading the texts properly. We proceed with the enquiry into the texts themselves, reiterating the correct significance of Meru, Jambu, and Bharata-varsha.

Paragraph 306 The following extracts from the scriptures define the essence of Meru as the cosmic and spiritual center of the universe.

मेरौ तु व्योम संप्रोक्तं धर्मो मेरुः प्रकीर्तितः । मेरुर्विश्वस्य नाभिश्च वेदात्मा च सुरेश्वरः ।।

Paragraph 307 The texts describe the structure of Jambu-dwipa as a circular formation surrounding the golden mountain of Meru.

अथातः संप्रवक्ष्यामि सुदर्शनममं द्विजाः । जम्बुद्वीपमिति प्रोक्तं मण्डलं चक्रवत्स्थितम् ।।

Paragraph 308 Jambu-dwipa is situated in the very center of all islands, and at its heart stands the golden mountain, Meru.

जम्बुद्वीपः समस्तानां द्वीपानां मध्यतः स्थितः । तस्यापि मेरुर्मैत्रेय मध्ये कनकपर्वतः ।।

Paragraph 309 The region to the south of Meru is known by the wise as Bharata, with the Himadri situated to its north and the saline ocean to its south.

मेरोस्तु दक्षिणं वर्ष भारतेत्युच्यते बुधैः । हिमवान् दक्षिणं चास्य मेरोश्चैव तु दक्षिणम् ।।

Paragraph 310 That which lies north of the ocean and south of the snowy mountains is the Varsha named Bharata; there reside the descendants of Bharata. It spans nine thousand yojanas and is the "Karma-Bhumi"—the land of action for those seeking heaven or liberation.

उत्तरा यत्समुद्रस्य हिमाद्रेश्चैव दक्षिणम् । वर्षं तद्भारतं नाम भारती यत्र सन्ततिः ।। नवयोजनसाहस्रं विस्तारोऽस्य महामुने । कर्मभूमिरियं स्वर्गमपवर्गं च गच्छताम् ।।

Paragraph 311 Two distinct references are explained regarding the term Meru: one is philosophical and the other is Yogic. Vyom, Dharma, Veda-maya, Deva-maya, and Deva-loka are mentioned as its exact synonyms. Meru is clearly described as situated in the centre of the lotus of Deva-bhumi. It represents the Vedic centre from which all varieties of religious devotion radiate and towards which every form of it converges.

Paragraph 312 The spinal column with the Sushumna Nadi inside is named by Yogis as Meru, on account of their using certain plexus or nervous centres in it for religious meditation. The Ida and Pingala Nadis are said to lie on either side of this Meru. No further indication could be found in the texts to corroborate the view of Meru as a physical mountain in Tibet or Central Asia.

Paragraph 313 The technical word Meru as used by our venerable sages emphatically represents the negation of materiality. It refers to the Avyakrita, the terminus of all finite exhibitions of matter. It is here that the four Vedas originate from the four faces of the great

Brahma. The earth and hills referred to are "Deva-Bhumis" and "Divya-parvathas"—divine, not earthy.

Paragraph 314 The term Dakshina or South of Meru requires explanation. Dakshina literally means the right hand side. All finite conceptions from the infinite centre Meru outwards are active or evolutional and not involutional or passive.

Paragraph 315 The word Dakshina also means Intellect (दक्षिणा बुद्धिः). The intellectual energy exerted and the consequent powers acquired in this direction until the centre is reached are denoted by this word. Dakshina refers to the right ear, which represents hearing or studying the Vedas, starting with the Karmakanda.

श्रोत्रं दक्षः कपालः स यः सः ।

Paragraph 316 Jambudwipa, ordinarily interpreted as representing the earth, denotes the sphere of devotion. It is situated in the midst of divine mountains in the divine earth, the lotus of Deva-prithivi. It is also called Sudarsana-dwipa, explained as the reflection of the original Brahman.

Paragraph 317 Jambu consists of nine Varshas, of which eight are divine localities for the enjoyment of the eight Siddhis. The ninth, Bharata-varsha, is the Karma-Bhumi or Karma-kshetra—the sphere for devotional practice.

Paragraph 318 This Karma-bhumi is the "Madhyama" or middle stage, described as "Sruti-rupa" or in the form of the Vedas. The root meaning of the word suggests supporting or saving oneself, and "Bhumipraju" refers to intellectual development.

Paragraph 319 Bharata-varsha is marked as lying between the Saline ocean and the Himadri. The word Uttara, used to denote north, signifies also to "cross beyond" (उत्तरति इति उत्तरम्).

Paragraph 320 Bharata-varsha represents the specific processes of devotional work by which man could save himself from being drowned in the saline ocean of lament and sorrow (Samsara-sagara). Its northern boundary, the Himadri, is the cold region where the mind may rest cool and enjoy the bliss of freedom.

Paragraph 321 The significance of Bharata-khanda, understood as a sub-division of Bharata-varsha, remains. Karma-bhumi and Karma-kshetra are its synonyms. The "Kshetra" is explained in the following extracts as the divine place of sacrifice and the human body itself.

एतदेव कुरुक्षेत्रं समन्तपञ्चकं च यत् । देवानां देवयजनं क्षेत्रं च पृथिवीपते ।। इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते । एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ।।

Paragraph 322 The Lord declares Himself as the Kshetragna (Knower) in all Kshetras (bodies). The knowledge of the Kshetra and the Kshetragna is what is called true knowledge.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत । क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ।। पञ्चभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च । इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ।।

Paragraph 323 Bharata-varsha or Karma-kshetra is a collective expression for all human bodies (Kshetras) qualified for devotional practices; Bharata-khanda applies to a single individual thus qualified.

Paragraph 324 The human body or Kshetra consists of the five senses, mind, and intellect; the Kshetragna stands aloof as a witness.

Paragraph 325 Not everyone is privileged to use the expressions Bharata-varsha and Bharata-khanda in Samkalpa-Mantras. Those who do not exert themselves to enter this region are destined to sink in the saline ocean of Samsara.

Paragraph 326 Karma-bhumi is the land of action where the seeds of religious merit are sown by the sages.

कर्मात्मकं च भूमिश्च कर्मभूमिश्च कथ्यते । कर्माणि फलवन्त्येव यत्रोप्तानि महर्षिभिः ।।

Paragraph 327 Having ascertained what Bharata-varsha represents, we enquire into the historical incidents of the Yugas found therein.

चत्वारि भारते वर्षे युगानि कवयोऽब्रुवन् । कृतं त्रेता द्वापरं च कलिश्वाप्यत्र नान्यतः ।।

Paragraph 328 The four Yugas—Krita, Treta, Dwapara, and Kali—are found only in Bharata-varsha. This limitation makes the matter clear to any man of common sense.

Paragraph 329 We must reiterate the irrelevancy of current interpretations. It is a disgrace to be silent over such irresponsible vandalism in the light of modern civilization.

Paragraph 330 The venerable Sanyasis and monks bear testimony to the fact that social discussions often overlook the spiritual poverty and ignorance of the subject.

Paragraph 331 One who dwells in an ashram, practicing the vows of a Yati and knowing Brahman, should meditate upon these truths.

आश्रमे कश्चन स्थित्वा । जपेदं भरत मुने ।। यतिव्रतसदाचारी । ब्रह्मविद्ब्रह्मविन्वरः ।।

Paragraph 332 It is hoped these explanations will stop future unreasonable questions regarding the significance of Bharata-varsha and the Yugas.

Paragraph 333 We turn to the periods of the two ancient epics, the Ramayana and the Mahabharata. While there are several Ramayana texts (Valmiki, Adhyatma, etc.), there is only one Mahabharata.

Paragraph 334 The Mahabharata states the period for the incidents narrated therein as the juncture of Dwapara and Kali.

द्वापरस्य कलेश्चैव अन्तरे भरतर्षभ । रामो राज्यमुपासित्वा त्रेतायुगगतः प्रभुः ।। एकादशसहस्राणि वर्षाणि कृतवान् विभुः ।।

Paragraph 335 In the beginning of the Treta-yuga, great kings existed; Rama, the son of Dasharatha, appeared in the 24th Treta. Krishna, the soul of Dharma, appeared at the proper time between Dwapara and Kali.

त्रेतायुगमुखे पूर्वं आसन् वै राजसत्तमाः । त्रेतायाः एकविंशे तु रामो दाशरथिः स्मृतः ।। द्वापरस्य कलेश्चैव यथावत्समये नृप । कृष्णो जातोऽपि धर्मात्मा कुरुवंशविवर्धनः ।।

Paragraph 336 The great war of the Mahabharata occurred at the juncture of Dwapara-yuga with Kali. Rama's rule in Treta-yuga lasted 11,000 years.

Paragraph 337 In the present Vyvaswata-manwantara, we are in the 28th cycle. Parasurama appeared in the 19th Treta, Rama in the 24th Treta, and Krishna in the 28th Dwapara.

Paragraph 338 Kali-yuga represents ordinary worldly existence without Yoga; Dwapara represents the quality of Rajas and the start of effective practice.

कलिश्च तामसं प्रोक्तं । द्वापरं तु राजसं प्रोक्तं ।।

Paragraph 339 Krita represents Sattva, while Treta is mixed. In Dwapara and Kali, Dharma is not easily achieved without specific effort.

कृतं तु सत्त्वमित्युक्तं । त्रेतायुगं च मिश्रितम् ।। द्वापरे च कलौ चैव । युगे धर्मो न सिध्यति ।।

Paragraph 340 Kali represents Tamas (ignorance). The juncture with Dwapara refers to the attempt to start religious practices, which is where the Mahabharata battle takes place.

Paragraph 341 The contents of both epics are often dismissed as myths or poetical exaggerations, yet their similarities in design must be noted.

Paragraph 342 Rama and Krishna are incarnations of the divine Vishnu. Their enemies are transformations of Asuras and Rakshasas. The historical periods refer to Yugas suitable for such superhuman occurrences.

Paragraph 343 The incarnations of Rama and Krishna are in the two main Vamsas: Surya and Soma (Solar and Lunar dynasties), originating from Vyvaswata-Manu.

Paragraph 344 The object of both is to remove the burden of the earth. Both stories involve disputed kingdoms, a 14-year forest banishment, and a woman at the center of the conflict.

Paragraph 345 The narrative arc includes destroying enemies during exile, a great battle with immense loss, and regaining the kingdom to rule righteously before the final "Swargarohanom".

Paragraph 346 An Avatar is a manifestation in form of the formless. These forms are mental creations in accordance with religious ordinances for the purpose of worship.

Paragraph 347 One should first imagine the Deity (God or Goddess) and then its limbs, weapons, and army. This mental creation (Yonih kalpana) is the basis of meditation.

देवं वा देवीं वा प्रथमं कल्पयेत् धिया । अङ्गानां तु ततः पश्चात् द्विचतुष्षोडशादिभिः ।। अस्त्रवाहनसेनादि कल्पयेत् सर्वमेव च । योनिः कल्पना प्रोक्ता ध्यानं कल्पितमर्चनम् ।।

Paragraph 348 Five items are indispensable: the sex of the form, the number of hands, the Astras (weapons), the Vahanams (vehicles), and the Sena (army).

Paragraph 349 These accessories represent the help expected by the devotee to vanquish internal enemies. Manifestations are mental creations framed for securing the spiritual object.

Paragraph 350 The ten Avatars—Matsya, Kurma, Varaha, Narasimha, Vamana, the three Ramas, Buddha, and Kalki—represent the glories of Brahman.

मत्स्यः कूर्मो वराहश्च नरसिंहोऽथ वामनः । रामो रामश्च रामश्च बुद्धः कल्किश्च ते दश ।।

Paragraph 351 These ten Avatars serve as gradual steps for devotional advancement until the ultimate goal is reached.

Paragraph 352 The Lord manifests whenever Dharma declines and Adharma rises, for the protection of the good and destruction of the wicked.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत । अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ।। परित्राणाय साधूनां विनाशाय च दुष्कृताम् । धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ।।

Paragraph 353 No fire can be procured without a burning log of wood; likewise, the Murti (form) does not alter the essential nature of the Brahman meditated upon.

Paragraph 354 As fire exists within wood and is revealed by churning, so is the Atma revealed in the body by the churning of meditation.

दारुण्यवस्थितो वह्निः मथनेन प्रतीयते । तथैवात्मापि देहेऽस्मिन् मथनेन प्रतीयते ।। मूर्तौ हि क्रियते पूजा ध्यानमादौ च कल्पितम् ।।

Paragraph 355 The form and actions of the Deity are divine, not earthy. Whether Buddha or Bala-Rama is listed, the true significance of the incarnation remains the same.

Paragraph 356 The elimination of Vishayas (material affairs) is vital. Attachment to them creates a chain leading to ruin.

Paragraph 357 Thinking of objects leads to attachment, which creates desire; from desire comes anger, then ignorance, loss of memory, loss of intellect, and final destruction.

ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते । सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ।। क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः । स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ।।

Paragraph 358 The world consists of twenty-five categories (Tatwas) which are called "Pasas" or bondage. Worship (Bhajana) is the remedy.

शब्दादयो विषयाः पञ्चविंशतिः । तत्त्वात्मकं जगत्सर्वं पाश इत्युच्यते बुधैः ।। भजनं त्रिविधं प्रोक्तं कायवाङ्मानसैः शुभैः ।।

Paragraph 359 Bhajana is classified into thought (meditation), word (Japas and Mantras), and deed (physical practices).

Paragraph 360 Duality is divided into the Sastric (permitted processes for philosophical knowledge) and the unsastric (avarice and anger).

Paragraph 361 Horrible and immoral forms of worship are remnants of ignorance. Those who defend such acts are acknowledged as scoundrels by the wise.

Paragraph 362 Our religion is tolerant. Yagna is classified into Karma (Sthula) and Gnana (Sukshma). Any form of worship containing the idea of a Supreme Being is styled a Yagna.

Paragraph 363 He who worships the Purushottama by these rules gains the fruit of all Yagnas. Even followers of other faiths, if filled with devotion, share in the Yagna.

यस्त्वेतेन विधानेन तर्पयेत् पुरुषोत्तमम् । स सर्वयज्ञफलभाक् न च पापात् प्रमुच्यते ।। बौद्धा आर्हताश्चैव ये चान्ये धर्मसंस्थितः । सर्वे ते यज्ञभाजो हि यदि भक्तिसमन्विताः ।।

Paragraph 364 Besides the ten Avatars, many more like Hayagriva and Vyasa exist, recognized as suitable for meditation in accordance with the varying capacities of man.

Paragraph 365 Rama and Krishna are the grandest manifestations, whose origins are traced to the Sun and the Moon.

Paragraph 366 The kings of the Solar and Lunar dynasties, filled with Brahman-knowledge, are born in the Treta and Dwapara Yugas in the sacred Bharata.

सूर्यसोमकुलोत्पन्नाः राजानो ब्रह्मविन्मयाः । त्रेतायां द्वापरे चैव जायन्ते भारते शुभे ।।

Paragraph 367 The union of the Sun and the Moon, of Jivatma and Paramatma, is Yoga. The spinal column consists of twenty-one diamond gems. The exhaling "Ha" is the Sun, and the inhaling "Sa" is the Moon.

Paragraph 368 The breath is composed of Sun and Moon (Prana and Apana). Meru represents Bindu, Nada, and Kala, and Sushumna is called Brahman.

सूर्यसोममयो वायुः प्राणापानौ प्रकीर्तितौ । बिन्दुनादकला मेरुः सुषुम्णा ब्रह्म उच्यते ।।

Paragraph 369 Apana is the Moon that refreshes; Prana is the Sun or Agni that matures the body. The rise and fall of Samsara depend on the opening and closing of Chitta.

अपानो भवति सोमः प्राणोऽग्निः सूर्य एव च । चित्तस्योन्मेषनिमेषात् संसाराप्ययसंभवौ ।।

Paragraph 370 The Moon travels through the Ida and the Sun through the Pingala Nadis. Breath moving from Pingala to Ida is Uttarayana; the reverse is Dakshinayana. Sushumna is the recipient of time.

Paragraph 371 The Moon moves in Ida, the Sun in Pingala. Moving from Pingala to Ida is known as Uttarayana, and from Ida to Pingala as Dakshinayana.

इडायां चरते सोमः पिङ्गलायां दिवाकरः । पिङ्गलाया इडाप्राप्तिः उत्तरायणमुच्यते ।। इडायाः पिङ्गलाप्राप्तिः दक्षिणायनमुच्यते ।।

Paragraph 372 Those taking the path of Gnana (Uttarayana-marga) merge in the Sun and never return. Those taking the path of Tapas (Dakshinayana-marga) reach the Moon but revert. These are the two glories of Brahman.

Paragraph 373 The Atma is conceived as external (Sun) and internal (Prana). Prana is the single Sun of a thousand rays appearing in a hundred forms. Surya is the Atma pervading all.

Paragraph 374 The Atma is twofold: external and internal. The external is known as the Sun, and the internal as the Prana.

आत्मा हि द्विधा प्रोक्तो बाह्यश्चाभ्यन्तरस्तथा । बाह्यः सूर्यो मतः प्राज्ञैः अन्तः प्राणो विधीयते ।।

Paragraph 375 Gnana-Yoga and Karma-Yoga are the two paths. Those following brightness and the six months of Uttarayana reach Brahman. Those following smoke and the dark fortnight reach the Moon and revert.

Paragraph 376 The Moon of 15 kalas waxes and wanes. The sixteenth kala, which is subtle and eternal, is Soma—the Jiva. If it is destroyed, salvation is attained.

Paragraph 377 The Moon has sixteen kalas; the sixteenth kala is Soma, which is unmanifested and known as the Jiva.

चन्द्रमाः षोडशकलः कला षोडशिकी तु या । सा सोमा सा ह्यव्यक्ता च सा हि जीवः प्रकीर्तितः ।।

Paragraph 378 Soma and Surya are two paths: the former secures liberation after trials, while the latter leads directly to the goal. Soma falls to the earth when shaken.

Paragraph 379 When the eternal Atma desired a second, a bright light known as Surya originated. When the ocean was churned, Soma was born, representing Jiva and Kshetragna inside the body.

Paragraph 380 When the ocean of milk was churned, King Soma was born. He is the Jiva and the Kshetragna situated within the body.

क्षीरोदमथने जाते सोमो राजा व्यजायत । स जीवः स च क्षेत्रज्ञः शरीरे संव्यवस्थितः ।।

Paragraph 381 In the first Manwantara, the Sun was determined as the doorway to the Devayana and the Moon to the Pitriyana.

Paragraph 382 Bhaskara or the Sun represents Parama-Brahman. He created water and applied His essence, from which Devas, Asuras, and men originated.

Paragraph 383 The religious Sun is the light-giving God seated in the heart of all. The modern Pandit looks outside, but the Puranic Sun remains hidden within.

Paragraph 384 The object represented by "Om" is Vishnu. The Rakshasas are destroyed by this mantra, and the Sun is a portion of Vishnu representing internal light.

ओमित्येवं विष्णुरूपं वाचस्पतिमुदीरयेत् । मन्त्रेणानेन वध्यन्ते मन्देहा नाम राक्षसाः ।।

Paragraph 385 The junction between the brows and the nose is the junction of Akasa and Para-Loka. The knowledge of the unity of Paramatma and Atma is Sandhya.

Paragraph 386 The ocean of Akasa, the basis for the elements, is called Soma. Eswara combined with Uma is also known as Soma.

Paragraph 387 The Sapta-Rishis with kings appear in every cycle. The Ilias and Ikshwakus originate in Treta and decay in Kali, representing the Prakriti.

Paragraph 388 The history of Surya-vamsa refers to knowing Para-Brahman; Soma-vamsa refers to the knowledge of the individual self (Kshetragna).

Paragraph 389 The Mahabharata (Soma-vamsa) should be studied first to qualify for the Ramayana (Surya-vamsa).

Paragraph 390 The merging of the individual self into the universal self is the goal of the Maha-vakya "Tat-tvom-asi".

Paragraph 391 The breaths through the right and left nostrils are styled Surya and Soma, following the philosophical description of Deva-yana and Pitri-yana.

Paragraph 392 In all religious texts, the Moon is placed far above the Sun. This simple technical use of terms should not be questioned by modern astronomy.

Paragraph 393 The Moon and the Sapta-Rishis are situated far above the Sun.

आदित्यादुपरिष्टाच्च सोमः सप्तर्षयस्तथा ।

Paragraph 394 The Sun is attacked daily by Rakshasas called Mandehas. The Sandhya ceremony with the Gayatri-mantra acts as a Vajrayudha (diamond weapon) to destroy them.

Paragraph 395 Mandehas refer to the diminution of the day and metaphorically to the sins of man that obstruct the knowledge of Brahman.

Paragraph 396 The Treta and Dwapara Yugas alone provide practical instructions for advancement. Krita is beyond instruction, and Kali is below it.

Paragraph 397 The Sapta-Rishis represent the Sapta-prakritis. The creation and destruction of Lokas depend upon the rise and fall of these two dynasties.

Paragraph 398 Brahma-kshetra refers to the conception of the formless Brahman in some form (Sabda-Brahma). It is the caste of the two dynasties created by Brahma in the Treta-yuga.

Paragraph 399 The Sun, Moon, and Earth are three planets materially connected to man. The devotional sphere with Meru is the Bhumi-Padma—the sacred ground for man's refuge.

4. Glossary of Technical Terms

Term	English Definition	Contextual Significance
Meru	The Vedic centre; philosophical and yogic spinal column.	Represents the negation of materiality and the origin of the four Vedas at the terminus of matter.
Jambu-Dwipa	The sphere of devotion; a reflection of the original Brahman.	The central continent containing the nine Varshas of spiritual attainment.
Karma-Bhumi	Bharata-varsha; the middle stage or sphere for devotional practice.	Defined as "Sruti-rupa" (the form of the Vedas), where man crosses the saline ocean of sorrow.
Surya Vamsa	Solar Dynasty; the process of knowing Para-Brahman.	Associated with the Treta Yuga and the higher path of Sankhya.
Soma Vamsa	Lunar Dynasty; the knowledge of the Kshetragna (individual self).	Associated with the Dwapara Yuga and the practice of Karma-Yoga.
Dakshina	Intellect; the Right Ear; the evolutional activity toward the centre.	Symbolizes the intellectual energy and the hearing of the Vedas (Karmakanda).
Brahma-kshetra	The spiritual cause or Sabda-Brahma; Brahman with attributes.	Represents the conception of the formless Brahman in a form suitable for meditation.
Pitriyana	The Path of the Moon (Dakshinayana-marga).	The path of Tapas and action where the soul eventually reverts to the earthly sphere.

Devayana	The Path of the Sun (Uttarayana-marga).	The path of Gnana and brightness leading to permanent liberation (Mukti).

Source: Permanent History of Bharata Varsha Vol 2, Corrected Edition (Cosmo Publications, 1950).